TRUTH, IN DEFENCE OF THE WORD OF GOD—
VANQUISHING INFIDELITY.

A VINDICATION

OF THE

BOOK OF GENESIS.

ADDRESSED TO THE

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WHEREIN HIS OBJECTIONS TO THE FIRST CHAPTER OF GENESIS
ARE MET—THE STUMBLING STONE REMOVED—
AND THE
TEXTS IN THE THREE FIRST CHAPTERS FULLY EXPLAINED,
IN THE SPIRIT OF THE WORD,
FROM
THE BEGINNING OF THE BOOK OF GENESIS,
TO THE
END OF THE REVELATION OF ST. JOHN THE DIVINE.

BY THE

REV. FOWLER DE JOHNSONE,
WRITER ON DIVINITY.

"Thanks *be* unto God for his unspeakable gift."—2 Cor. ix. 15.

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PREFACE.

Courteous Reader,

When looking on works of Art which present scenes charged wi' the beautiful and sublime, do we not admire that most wherein the Author's Pencil relates the story true? Methinks I hear the answer, Yes! And as Truth in Beauty and Sublimity on canvass glows, so ought it to receive esteem: it is esteemed, but most by those whose bosoms are warmed by the divine spark that filled to overflowing full the soul whose offspring 'tis: thus it be, whether the effort has expressed the pleasing; the beauties of nature; or, the superior imaginative, illustrative of that on which the mind may exalted gaze while contemplating Holy Writ!

An Author writing to the Public, when preparing his volume for the Press, whether the Production be a link in the chain of novel, gay, or grave; desires the offspring of his mind may be received and entertained by an enlightened and generous People . . . . Surely then superior anxiety may live in the mind that is invited to publish Thoughts matured in Reflection's field, as acknowledged

emanations from Him who inspired the Bible Page! . . . . We see the towering Oak the Forest's pride, carrying high its lofty head, while its branches disregard the brier that presumptuously, vainly, proudly, seeks to climb, only to revisit earth therein to fix a second root; thus both seem unconscious that near them live the violet and the lily: the violet secluded in mantle green, rich exhalations yield: the lily robed in purity blushing the smiling dew of heaven, meeting th' expanding odour, breathes richer treasure: Humble as the violet may this appear and its fragrance wi' the lily's odour mingle: tho' from the humble Eden breathed, let sweets therefrom delight the soul, revealing truths essential to her salvation; guiding men while time may be, to prepare, to meet, Eternity!

Temporal things will soon pass: What then would it avail us were we acquainted with hidden secrets of Nature and the more profound knowledge of Art, if we knew not God and the way of Life revealed to us by Jesus Christ! . . . In this probationary life human learning is distinguished as true knowledge *only* when it brings man acquainted with his duty to God, from the observance of which mingle and flow the duties to be practised toward himself and mankind; it, therefore, all should seek as the superior wisdom, whence branches the *saving* streams to water and illumine the garden of souls, impregnating with celestial fire that, flowing from, guides them to, the fountain Sun wherein breathes to bloom eternal Spring.

In expressing truths opposed to thoughts indulged by learned men, I would that humility's Robe may shield me from nature's impassioned wave: and may the Source from whom man true wisdom learns, boldness with discretion mingle, that I may bear and forbear with steadfastness in humble Christian spirit, since, being invited to defend the Word, grateful I obey the voice of Mercy, Love, and Power, He whispers to the soul!

Had those who objected to the Bible Root, projected a scheme to vary any inferior writing it might have passed unheeded by: But when a cloud hovering presents to veil the precious truths my God to me has given! and not to me only, but to mankind! The Bible's Spirit calling a Defender, a duty it became to move obedient to the voice that leads me to the field where, in th' Almighty's strength, may I stronger and stronger grow, while a bearer of the guardian shield I stand, to preserve his picture in the native glory! . . . . . I am not a party man: neither am I alone, for looking deeper and higher I see that He! in whom I trust is with me; and as it pleaseth Him to feed the soul with light, the heart must incline, the will is brought to yield, the reasoning faculty consenting, commands the organs active, causing the tongue and pen to express the truths that, till now have stood and, must eternal stand.

While vindicating the holy treasure honouring the Book of Books, awed by the important task, the soul filled with reverential fear presents the

following pages to a Christian People, 'Without controversy great is the mystery of Godliness,' so, in controversy's calm, when breathing o'er the shadowed garden, truths that hidden lived present: Prepared therefore to entertain every approvable reasoning, let me be; desiring only to be, by mankind received, as a man, with the imperfections to which human nature is subject. If some call me singular, and others think me eccentric; each shall find me sincere: I may move in a different orbit to that in which those wander whom I would see illumined in the field of Truth.—Should any think I enter not sufficiently into the subject matter Geology, I beg to remind them that having engaged to defend the Holy Bible that Word being with me, I may not be unprepared to entertain consistent controversy. No, it is because I deem it not in season, and therefore inexpedient to entertain that which at best is a subject of matter, when engaged in behalf of the Spirit Word, that the Book inspired by God and given to man, as the key to heaven's gate, may not be used as though it were a volume breathed by the father of lies and penned by his slaves. Receiving the truths therein revealed, as overflowings from the treasures of Immanuel's stream; what may be written by me in defence of the same, will be worthy the Christian Thought. Then let my plainness, towards those with whom I differ, be regarded as proof of my sincerity; while the shield and sword in me and mine present to chase material pestilence, even as the

clouding torrent may appear to interrupt the Christian's Peace. . . . . And should the winds of Heaven waft the Volume to distant climes, my prayer is that there, and also within these realms, the Reader may in the presence of the holy-spirit-Guide, compare its contents with the Word offered to man in the Holy-Bible-Page from the first verse of Genesis to the last of Divine Revelation ! And that He whose Light illumines immortal mind may cause this humble effort to direct those to whom the star of life is given, from the shades of error, that under His Governing Providence it may powerful prove, in repelling the serpent host of passions which so shadow the souls of men who fain would blot the Sacred Word ! So will our grateful soul delight to know that members of the Church of Christ esteem the same, and that it be deemed worthy the thought of those who shall be renewed to rejoice in Jehovah's unfading glory !

THE AUTHOR.

London, July 6, 1838.

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" Were not the men who wrote the Scriptures mortal ? And being mortal, may they not have erred ?"

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PART II.

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"May eternity be ascribed to matter?"

"When learned men publish varying theories which are weak and unconvincing, because evidence is absent, where may truth be found?"

"Shall I, this day, look on the Bible page?"

"What effect has been produced by the declaration of the Reverend William Buckland, professor of geology, of Christ Church, Oxford: 'That a change has been judged necessary in the interpretation of the first chapter of Genesis, that treats of the creation of the world, and its organic creatures?"

"Is it not supposed Luther entertained ideas in accordance with those expressed by the Reverend Professor?"

"The Bible page beams glory to you. From me: Does a vapour cloud the effulgence of its shining? But; if Luther acknowledged the received translation, why should he deem a transposition of the verses at the beginning of *the* Book expedient?"

"When God said, 'Let there be light,' did light mingle with the darkness, that in chaotic night was felt, in the circuit of earth's motion?"

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" Why is evening named before morning? Is it supposed the work of creation began in the evening?"

" May not earth have lived in darkness ere illumined by light?"

" Do men err who think this terrestrial globe was at first created a smaller body than she now presents: and that a superior covering of the earth may have had place, at the period distinguished in the Word written by Moses?"

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PART V.

"Did the Serpent appear visible to the eye of sense, moving erect; or, did the reptile, insinuating, curling, wind its way to Eve's notice playing among the flowers, grass, or branching shrubs? Or did he ascend the tree and gather fruit to tempt Adam's daughter?"

"What kind of fruit may it have been, of which Eve and Adam partook when they sinned and fell?"

"And could the tree yielding such fruit be called good by God?"

"In the command, 'Be fruitful and multiply and replenish the earth,' were not sensual pleasures sanctioned by God?"

"Since you admit connubial bliss was ordained by God, and the Law made known to man, in the Language of Life which spoke to the understanding: 'How, when, with the offspring of his bosom, the daughter of his love, the partner of his joy, he in the fond observance of that exalting duty, was by natural feeling conducted to the height of the most exquisite as inexpressible delight of participated enjoyment; how might the happy beings thus blest, thus enjoying, have known the line limiting the glory of the horizon; to pass which was death?"

"Did God appear to Adam and Eve as a man when He passed sentence on them?"

"To whom did the Lord God speak when he spoke the word written in the twenty-second verse? What is meant by 'Behold the man is become as one of us, to know good and evil? Do not the words so used admit Polytheism, or sanction the doctrine of plurality of Gods?"

"How may we explain the latter part of the twenty-second

verse of the third chapter of Genesis, ‘ And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever?”

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“ Where might the first of the Human Race find consolation in their fallen state?”

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“ What is meant by the guiding-star? And, How may the same be distinguished?”

PART VII.

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Digression, Reference to a funeral Discourse, by the Author, from Job xix. 25—27.

“ Who inspired Job thus to speak?”

“ What is implied in the words, ‘ Yet in my flesh shall I see God?’”

“ Did the Messiah’s sufferings afflict his Spirit?”

Man contemplated in a redeemed Creation illum’d by the Sun that calls to the Resurrection, and re-admitted to Glory in the Tree of Life!

INTRODUCTORY PRAYER.

OMNIPRESENT Three in One, Omnipotent Source of Light, JEHOVAH LORD GOD ALMIGHTY, of heaven and earth Creator! humbly to Thee I look: unto Thee for holy aid I come. Father of Spirits and Fountain of Life, deign, I beseech Thee, to approve of that wherein I now engage; and from thy Spirit's fountain, whence the spring-tide of goodness continually flows, breathe into all the soul-rejoicing smile. In me let thy presence reign; from me thy truth effulgent shine in the light of conviction's power. Holy One of Israel! come strengthen the mental vision that I may see, in glory's calm, the treasures of thy field. More and more bring men to adore Thee, creation's Lord; let their grateful offsprings revere and honour the Bible page, in which, unto us, Thou hast given a faithful sketch of the perfect picture, a key to CHRIST, our Head. While we are guided to search the inspired volume, breathe, oh! breathe in the soul, a superior portion of thy spirit-refining fire,

that from its purifying overflowings I may the spirit of wisdom drink, and exalted live by the redeeming influence of the soul's bright morning-star. Feed the lamp within us kindled with the oil of JESUS' love, and further our endeavours thy glory to promote, so shall the knowledge of thy saving truths, more and more expanding, on earth and seas unceasing spread; until time may into eternity drop. Let me, strong in thy strength, more than conqueror prove while defending thy cause, that CHRIST'S kingdom may receive the honour due, and thy children's labour obtain the reward of their Creator's smile. Heavenly Physician! open, I pray Thee, every vein, increase the flowing of every stream, when the pulse pants to bathe in the ocean of truth, and let our efforts convey a refreshing dew to the soul that would live with Thee; let thy love fill this heart, and so swell the spirit's vigour that I may defend thy Book in language which proclaims the peace its Author gives, to rejoice all who revere JEHOVAH'S Word, and do thy holy will. Preserve those who, in religion's peaceful calm, seek the pardon offered; fill the soul's receptive garden; within us wield thy flaming sword of light; around us extend thy almighty shield; defeat the tyrant sin, and chase the prince of evil; so may death and hell be conquered, and sinners who have listened to the voice of life; blissful joy in salvation find. Be pleased, ALMIGHTY GOD, to bring those who in shadow wander from the dungeon of slavery, to seek the

lamp that illumines the way through the Redeemer's flowing fountain, feeding and crowning the glorious day-star, that, given from on high, shines in prophetic splendour, to guide all unto Thee, our Father; Rock; and Refuge. Grant us grace to interpret thy Word. Let, what thy Spirit may guide us to speak and write, be felt as arrows shot from thy almighty bow, to dispel the shadows that cloud the minds of those who exist in the midnight gloom of unfelt misery. With thy presence, LORD, refresh the spirits of all who love to meet Thee in the Holy Bible page; guard thy servants on the celestial way; and, in the power of love divine and mercy mild, visit those who thirst to drink salvation's streams; bring them to seek the soul-invigorating light of life, issuing from the cleansing flood IMMANUEL bled on Moriah Mount, when infinite love brought him to die the death of the cross for Adam and for us, to redeem the human race, that mankind, whom thou didst create in thy divine image, may be restored to inherit thy glory, and walk in the path wherein the immortal essence may live, draped in the light of JESUS' love, crowned with immortality. These, with every other blessing, it may please Thee to bestow, Eternal Three in One, of Thee we ask, in the name of Him through whom we are invited to approach Thee, our Tree of Life, in the spirit of the Word, as taught by the Redeemer, who said—"When ye pray, say, Our Father which art in heaven, hallowed be Thy name: Thy kingdom

come; Thy will be done on earth as it is in heaven. Give us day by day our daily bread, and forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil, for Thine is the kingdom, the power, and the glory, for ever and ever. Amen."

A VINDICATION

OF

THE BOOK OF GENESIS.

PART I.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST."—*Col.* ii. 8.

"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called; which some professing, have erred concerning the faith. Grace be with thee—Amen."
1 *Tim.* vi. 20, 21.

ARGUMENT.

INFIDELITY objecting to the first chapter of Genesis, rejects the Word of God, and meditates a varying of the same to suit the views of geologists. Truth takes up the rejected Word; meets the objections, and defends the Bible's glory.

TRUTH, *in the garden speaking:* "Hail lovely morn! Birds delighted, grateful, chaunt their matin song of praise; all unite to acknowledge the Great First Cause. Flowers arrayed with glories of the sun-beam, glowing, smiling beauties new, expand the bosom wide, and thirsting, drink the liquid fire from Sol's life-giving flow; the medium way through whom, in sweet peaceful silence, they pure exhalations yield; to greet the reviving smile of their bountiful Creator!"

Attracted by creation's work, INFIDELITY appears wrapped in his shading mantle, and listening to the voice, whispers

to himself,—"What! a stranger in the field to oppose me and my legion: Surely had not that I spoke been received as true, some friend—at least, one among them, I know, would have shewn to me how erroneous were the views we entertain of the account Moses has written of the creation. Shall I remain in the field? No, I'll retire. But why should I? Though I have no desire to contend with him, yet, his voice seems to secure my presence here; and, draped as I am, none will recognize me. Besides, though my voice shall not be heard, questions, as flowing from me may he suggest, then, that I know not I shall learn; and surely the reproof of one will be more than counterbalanced by the greetings of the multitude, who, delighted, listened approving of what I made known to them: And who is this? or what is man—that I should fear being vanquished by him?"

TRUTH. "Man a creature was; Man a creature is, created by the word Jehovah, to be God's vicegerent on this earth. A Being in whom matter and spirit lives, in a body and soul united. A Being that erst was, and now is, affected, and also governed, either by sensuality or spirituality, even as the disposition of his soul may cause the will to incline. When the soul of man is influenced by the spiritual sensation that flows to him in an emanation from Jehovah, then will he rejoice to know, and knowing, love and fear Elohim, Omnipotent, All in All! from whom issues the springs of life whose Spirit Word; the Bible is. The grateful heart will then be by conviction taught that the Lord, in his spiritual essence divine; will acknowledge only those who worship Him in spirit and in truth: Man christianized then will feel that now, free from life's refreshing day-spring, through Holy Jesus' cleansing fountain flows the redeeming luminary, bearing the spirit star that drapes the Christian's soul in the robe of love celestial, feeding her every faculty with intellectual light, that she, while gazing on nature may; commune with nature's God!

" Likewise man will know, that an inferior spirit there also is, a tyrant prince, in shadows dwelling, who, when man prefers to be his slave, is permitted to exhale from his clouded dungeon a gloomy veil, wove by sin, to bind the soul in unfelt anguish; and drape her spirit in the garb of unconscious woe: the favourite robe of hell. But the veil of darkness, first by Satan chosen, Christian spirits reject: moving distant from that broad guilty way, strong in Almighty strength, they, thirsting only to drink of the fount that feeds with knowledge true, delight to honour the sacred field where, in due time, the shadowed herbage grew: So should men draw near the garden of God, where salvation's tree is planted and blooming from the Eternal rock, wherein is Christ our Head, through whom, to the souls of his redeemed is sent; the Spirit of truth the Comforter. Would to God all men revered the Bible page, as the golden key that guides to Paradise by the Redeemer opened to those who spiritually receive his Record true: that they would wield the sword of the Spirit with which the Word is armed, and grateful to their God, humbly enter the heavenly field, praying that they may illumined be, and guided by Jehovah's light, to enjoy the sacred treasure.—A wonder indeed is man to man, wonderfully displaying the power and wisdom of Jehovah God Almighty.

" When man retires within himself to contemplate the formation of the fœtus in the womb, and to consider that there are above six hundred muscles, having about ten distinct intentions each, that consequently about the muscles alone, no less than six thousand ends are to be promoted; and that, in the human figure, there are about two hundred and eighty-four bones, the distinct scopes or intentions of each of which being above forty, in all are about twelve thousand. Considering that thus it is with all the other parts, as the skin, ligaments, vessels, and humours, but more especially with the several vessels of the body which do, in

regard of the great variety and multitude of those several intentions required to them, greatly exceed the homogeneous parts, and above all, to reflect that within the creature formed of these distinct parts is an immortal soul, a spirit untangible, an essence invisible, hovering in the fluid life to distinguish the being of whom I speak,—can we thus contemplate man, and not look to the Creator, saying, 'Lord, I will give thee thanks, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well. Thine eyes did see my substance yet being imperfect, and in thy book were all my members written.'* A breath to man, thou, O God, hast given, with power to think, understand, judge, reason, choose, and act, and these, in faculties branching from the soul, are fed by thy Tree of Life, whence men true knowledge derive, and, by using which, they celebrate thy praise, although the finite mind is unable to express the mighty acts of thee, O Lord! Yet with the Psalmist man may rejoicing say, 'O Lord, how wonderful are thy works; in wisdom hast Thou made them all; the earth is full of thy riches.'

"The names in Holy Scripture by which the Great First Cause is distinguished, are—First, JEHOVAH, from the Hebrew word, signifying an eternal independent Essence, having his being from none, and giving being to all creatures. 2. JAH, a contract of Jehovah, denotes a Being eternally subsisting of himself. 3. EHEJE, derived from the same root as Jehovah, and signifies an eternal and unchangeable Being, with whom there is no variableness nor shadow of turning. 4. The Greek word denoting Lord or Governor, answers to the name of Jehovah, and imports that God is an absolute Lord, having power and dominion over all creatures in heaven and in earth, and that in his Providence he governs them as seemeth to him good. 5. The Greek word that denotes God, leads us to consider him as a Being

* Psalm cxxxix. 14. 16.

omnipresent, beholding and observing all things; giving life and invigorating all the works of creation. 6. EL signifies fortitude and power; and in reference to the holy God, it infers that he is most powerful; able to do whatsoever he pleaseth. 7. ELOHIM is attributed to God as the Creator, Governor, and Almighty Judge of the world; and signifies the holy essence in God united. 8. SHADDAI also is used as signifying that God is omnipotent, a Being whose power none can resist, able to enrich us with all blessings; gracious and waiting to answer prayer, ready to give all good to those who worship him in spirit and in truth. 9. HELION signifies most high, denoting that God is high above all, infinitely exceeding all creatures in glory, perfection, and power. 10. ABBA, signifying Father, is a title attributed unto God Almighty, because he hath given being to all creatures; his Providence sustains them therein, and careth for them, even as he careth for men and feedeth them as children, when they live obedient to his law, and walk in the light revealed in Christ's gospel truths, whose glory confirms and crowns the Word Jehovah's Spirit to our fathers gave, as emanations from him, flowing through his faithful rivulets, to refresh the weary pilgrim, to guide the stranger in the path; and conduct the thirsting soul of the way-worn traveller: to enjoy everlasting rest."

INFIDELITY. "If the Bible be a book inspired by God, and written to guide mankind to heaven, how may the contents be understood; and its authority traced to a foundation that is sure?"

TRUTH. "The Holy Bible being the book acknowledged by our Lord Jehovah, the same to us declares his will, as by his Holy Spirit breathed through the medium of his chosen servants, whose souls were spiritualized, and draped with light and glory, which emanated from their Creator, to whose rock the sacred truths are traced; whose eternity was firm ere time began: and will eternal stand. This Bible holy being the Book of Books, as the Sun of glory in the

spiritual firmament of learning, to man beams forth consoling rays, and with stars of comfort feeds the Christian's soul; teaching knowledge true: from its pages heavenly wisdom flows, to meet the glory descending from on high; where the Author of its spirit is in glorified majesty brighter seen. Jehovah's immediate light, by his command, inspired holy men to reveal the great things of his divine law in the written Word, that the same might be with greater confidence received, and that the sacred page transmitted should be, to the most distant climes and ages of the world, for the benefit of mankind, until time shall to eternity cede the glory that in its pages live; that from its verses glow.

"The part of Holy Scripture, called the Old Testament, containing the acts and movements of the Church of the Lord Jehovah, from the creation, almost to the coming of Christ, makes known to us the truths He to our forefathers revealed: the divine laws by him enacted: the devotions paid by his people: the prophesies given by his spiritual prophets: and the events which concerned his chosen people, are, by God's servants, distinguished as a perfect sketch of the glorious picture the Redeemer came to finish, and is called 'The Book of the Generation of Jesus Christ,' who came to unveil the shadowed mysteries that from his Holy Spirit flowed, and, to prove that Record true, He sealed the same with his spiritualizing blood; that Adam's children might meet their God.

"The Almighty, having in eternal counsel, divinely foreseen, provided as pre-ordained, that chosen men should be inspired to write and speak, as his Spirit gave them utterance; so, at the times and seasons decreed, He, the divine legislator, draped the sacred penman's soul in the Spirit of his glory, that the faithful servant should a herald be, to proclaim Jehovah's will to man, wherein we have the path of duty so clearly marked, that those who search the Scriptures, if by the Holy Spirit taught; need not wander from the illumined way that leads to life eternal. In his Word

to man, God hath showed what is good. In the power of omnipotence; and knowledge infinite: the Great First Cause, foreseeing what man would need, provided for his wants. In return, therefore, what doth the Lord require of his favoured creatures, but to do justly, to love mercy, and to walk humbly with God. As a bountiful parent, in this his Holy Word, Jah hath to man revealed his will: herein is the rule of our obedience, and God doth not require that men should in anywise do contrary to his will revealed; but whatsoever Jehovah hath in his Word commanded, it is man's bounden duty to observe, and not to turn aside to the right hand or to the left.

"To understand the truths the Word of God reveals, men should, by faith and prayer, ask the Author of its spirit, in mercy, to wield his flaming sword, and chase the man of sin, that the mental eye may be opened to behold the star of immortality, which ever beams divinely bright to feed the soul with life, for, while the mental eye by sin's dark cloud is veiled, the saving lamp that burns within, the sinner cannot view, because of Satan's fume of death; that hovers before the way: wherein the light of glory lives that guides to eternal day."

INFIDELITY. "To me this Word a mystery is: I cannot see the glory that beams to you therefrom. How may man its beauty feel, and his bosom be warmed to love?"

TRUTH. "Great is the mystery of godliness: yet, the light that lives in Jehovah's Word, was not given that it should hidden burn; God gave it that Adam's children may all enjoy the spiritualizing streams of life which illumine the sacred page. But mankind, to whom this word is given, humbled at their own nothingness, should feel themselves dependent on the mercies of their bountiful Creator, and in spiritual prayer ask superior strength from Jehovah's source of omnipotence, to move in the heavenly way, that stronger and stronger they may possess *Faith*, the substance of things hoped for, the evidence of things the mortal eye

cannot behold, but which the Christian's spiritual vision is guided to contemplate, as flowing from the Fount of Glory, by whom the soul's guiding star is fed in the celestial sunbeam, that waters the tree of life in man; whose fruit, when matured in Jehovah's spiritualizing Sun; is ripe for immortality.

"Faith exalteth men to believe the worlds were created by the Word of God, and that things which are seen were not made of things which do appear. But, without faith, man cannot approach the Holy Invisible One, whose Word proclaims; the peace that springs from Him: neither can the mortal eye understand the truths creation's field presents. The mental vision must illumined be, ere man can in holy calm enjoy the present, and gaze into Jehovah's love, where the Fountain flowing Divinity reigns, inspiring infant angel spirits: who are fed by their Father's glory. As faith in the heart grows strong, so will men the wisdom learn, that teaches them to revere the treasures given in the Word, whose riches then to the mind present: and the bosom fire more ardent burning, being fed with the oil of redeeming love that purifies the soul, they will continual thirst to drink refreshing life from the eternal flow of truth, whose waters fill with knowledge true, in wisdom, that teaches man to know himself, to examine what men are, and to secure the treasure that exalts the humble Christian, in the light of intellectual dignity; which is not the imaginary phantom of fancy's dream, that flits in shadow: but a substance yielding consolation divine to prepare the soul for bliss. Unless thoughts like these, and superior desires enrich the mind, men will reject what may be said or written in defence of the Word of God. The Holy Bible's adversaries see not the streams of light that adorn the sacred page, and therefore may oppose them still; yet, being guided by the Fountain Source, though the fiend's shadowing torrents swell, the rivulets that issue from life's perennial flow, will continue to increase in strength, and

gentle prevailing spread: inviting thee, O man! to contemplate in thyself the deformed image of thy Maker! revering Him who created and breathed in thy nostrils the breath of lives: remembering ever, that within thy clouded bosom the breathing of Divinity lives, and although unperceived by many, because of sinful shadows that hold their spirit prisoner, there is attendant in the form of dust, a soul redeeming star, in effulgent splendour shining, feeding on its immortal flame waiting there, prepared to illumine the immortal essence; and to guide her on through Immanuel's purifying fountain: to blissful realms of joy.

"Drink then from Jesus' knowledge true, so will ye know yourselves, and in spiritual freedom trace, the way from the soul, to the soul's eternal home.

"Then, with reverential awe and holy fear, men will esteem the Word of God, wherein Jehovah's Spirit lives. When thus prepared to enjoy the sacred treasure, they will not in thought, desire, word, or deed, offend the sacred page, but revere the verse that breathes the glorious attributes emanating from Elohim's nature holy, as a treasure in truth, whose foundation is the Rock of Ages, watered by the fountain of infinite wisdom; breathing to sinners the fruit of life and peace. Thus the light of heaven, living therein, and beaming therefrom, will unto men in glory radiant shine. The consolation it yields will be acknowledged by all; and God's Holy Bible seen in perfect beauty of the outline given in salvation's faithful sketch, where, in sacred sublimity, truth's unvarnished and never-fading glory crowns, *in the beginning*, by Moses written, thence, through the celestial air breathed by the holy prophets, and the pages where Immanuel's Glory brighter glows, unto the end of divine Revelation.

"The Christian's gratitude is warmed when breathing o'er the Word Jehovah's Spirit inspired, and his servants delight to proclaim the truths revealed; inviting all to embrace the robe of light that drapes the believer's soul: giving

beauty to the form of dust. Pray we therefore that those who have erred stray no more, nor shadows' alluring phantom pursue: convinced and converted, may every wandering sinner be by the Holy Spirit working. Illumined may they live while under the tuition of the heavenly Teacher, contemplating the sublime field where once celestial glory mingled with terrestrial calm, on the earth that now sighs in clouded air; by the shadow of sin oppressed.

"Advancing in the heavenly way, it will appear that the books of the Old Testament, written by holy inspiration, were by the Jews divided into three several classes; the first comprehended the five books of Moses; the second, all the Prophets; and the third, those writings which the Jews called Chetubim, the Greeks, Hagiographa, or books written by holy men, whose souls being less capacious, received not such fullness of the overflowings of Jehovah's Spirit: thus dividing them, they reckoned five books in the first class, eight in the second, and nine in the third, in all twenty-two, according to the number of the letters of their alphabet, and were thus considered as comprehending all necessary to be known and believed, even as the number of their letters did all that was required to be said or written.

"And the Holy Bible having its spiritual force from the pre-ordained death of the Testator, the Lamb of God slain from the foundation of the world, is called a Testament or Covenant.

"That part of the Old Testament, called the Pentateuch, or five books of Moses, the chosen servant of the Most High, and a type of the Prophet, Priest, and King who visited this world in the Holy God-Man, the Author of our salvation, are considered to be the most ancient writings extant. The book of Genesis seems to have been written in the wilderness, after Moses had been in the Mount of God in spiritual conference with the Divine Law-

giver, who inspired and commanded the faithful penmen to write the same.

"Genesis, a name from the Greek, signifies the original or generation. In the book of Genesis is given a history of originals: therein is an account of the creation of the world, and of the giving of life in the beauty of light and glory; also of the unholy embrace in sin, which admitted death in Satan's hideous deformity. Distinguished likewise, we see the invention of arts, the rise of nations, and an interesting account relating to God's acknowledged Church, and the state of that Church in the early ages of the world. It also is a history of the generations of Adam, Noah, Abraham, and others, whose genealogies present instruction to delight. And this, with the other books of the Old Testament, were by Christ and his Apostles acknowledged to be by God inspired, therefore have they been, and still are received as such by every Christian.

"But the Apocryphal books, though read for example of life and instruction of manners, are not applied to establish any doctrine; because the writers of them are not considered to have been so fully inspired by Deity, and therefore the Church of Christ has never accounted them to be so divine and spiritual, although the Popish council held at Trent adjudged them to be so.

"The books of the New Testament known and acknowledged to be of Divine authority, were received from the Apostles by the primitive Christians, and they are now appreciated by the Church of Christ, as breathing emanations of Jehovah's Spirit to the soul of every believer.

"It so pleased the Creator in God, thus mercifully to reveal his will in the luminary that announces the herald of peace, beaming through the inspired Word, in which the Divine Author gives us the perfect rule of the Christian religion: Authority in sufficiency and perspicuity, constitute that rule, which, being perfect and infallible, proves

it to be of Divine authority, and sufficient to direct us in all things necessary to salvation.

"Were the Scriptures not plain and perspicuous in the essential matters of faith and practice, for all, who delight in truth, to search and understand the same, it could not be a complete rule to man. But God being the author of the Holy Scriptures, they, with the aid of Deity's Spirit by whom the writers were inspired, are sufficient to direct men in all things necessary to salvation; and when, illumined by that sure guide, men search the sacred page, the instruction through them conveyed appears plain and easy to be understood, so that therein we find a perfect rule of faith and life, by practising which the wisdom flowing from salvation meets us, we are soon surrounded by, and bathing in its streams—moving through the interceding Mediator to walk with Jehovah our Creator. The Holy Scripture being the rule of our religion, its first property is authority, and as the authority of any writing depends upon its author, the Bible being of God, in whom lives the fountain of Deity, its authority is proved divine. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*

"Moses and the Prophets, whom the Lord inspired to reveal his will to man, wrote the Old Testament as instructed by the Spirit of Truth: for the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.†

"The books of the Old Testament being committed to the custody of the Jewish Church, that Church carefully preserved and faithfully transmitted them to posterity, and the sacred writings received by the Jews into the canon of Scripture, were by Christ and also by his Apostles, acknow-

* 2 Tim. iii, 16, 17. † Luke xxiv. 44. John v. 39. 46.

ledged to be of Divine Authority. Deity in the God-Man approved of all things written in the law of Moses, and in the predictions of the Prophets. The Holy Psalmist breathes the glowing emanations of Jehovah's Spirit. The Redeemer cited the Scriptures in confirmation of the doctrines he in Helion's wisdom taught. Paul, speaking of the Jews' prerogative, saith, 'Unto them were committed the oracles of God,'* and, that 'the Holy Scriptures received by them were given in divine Inspirations;'† so in their disputations with the Jews about religion, they constantly adhere to the Scriptures, proving by them the truths they taught. St. Paul, strong in the Spirit of Omnipotence, in the presence of Agrippa, bears witness to all, saying none other things than those which Moses and the Prophets did say, should come: that Christ should suffer, and be the first that should rise from the dead, and that he should shew light unto the people, and to the Gentiles.‡ And because the Holy Scriptures were approved by the Jewish Church, and acknowledged by Christ and his Church, faith guides us to believe the Word of God to be so firmly founded on, and centered in the rock of truth and light of glory, that sin cannot move it, that Satan cannot blot it, though mountains monstrous may be hurled, though stumbling-stones as deadly clouds may be exhaled to shadow heaven's beauty; that divinely fair therein is draped in life's immortal robe!

"The same Spirit of light which emanated from Jehovah's essence, inspiring Moses and the Prophets, also moved and taught the Apostles, by whom and by whose special direction the books of the New Testament were written.—To them, as the Lord's chosen, from the Almighty Father through Christ was sent the Holy Ghost, the Comforter, who taught them all things, and brought all things

* Rom. iii. 2. † 2 Tim. iii. 16. ‡ Acts xxvi. 22, 23.

to their remembrance which the Saviour had said unto them;* and thus were they guided into all truth by the infallible assistance of the Holy Spirit who taught them to deliver the fundamentals of faith and practice. Had they, when publishing the Gospel, not been preserved from error, men might not have known the truth.

"But the holy I AM, by whom they were inspired and taught, knowing, from eternity, it was meet they should be infallible in revealing the saving doctrine of Christianity, that there might be an infallible rule to direct his church in all matters of religion, protected them in the holy illumined way, where the erroneous spirit could not appear; because of his shadowed deformity.

"What the apostles preached, concerning the Christian faith, they confirmed by the miracles they wrought; thus each appeared proving the other, convincing mankind they were the chosen inspired by God, and that him who acknowledged them approved of the doctrine they preached."

INFIDELITY. "Were not the men who wrote the Scriptures mortal? and being mortal, may they not have erred?"

TRUTH. "The holy men who wrote the Old Testament, and also the inspired writers of the New, were mortal, and might have strayed from truth, had they permitted the spirit of shadow, that is exhaled by the prince of darkness, to cloud their souls, binding them with the cords of slavery and death: had their love for the unrighteous mammon of this world surpassed their love to God, Satan, the father of falsehood, would have governed within them, in darkness brooding, and there suggesting lies; Judas, only, carried the bag, it was he that proved the traitor: but the men who wrote the Holy Scriptures were, by Jehovah's Spirit, borne above the world, being inspired to write the Word of God. Within their souls reigned the Spirit of truth, to whose influence the will obedience yielding,

* John xiv. 26.

knowledge from the eternal Source, illumined and fed their lamp of power, and the soul's capacity continuing to enlarge in spiritual things, their mental vision increased in strength, they in holy calm enjoyed the fountain Source, from whom, through them, flowed the truths they delighted to proclaim; therefore have these Holy Writings been acknowledged by the church, in the spirit of every Christian soul, as the Word of Him; whose Essence is divine.

"Those who are strangers to Christian duties, profess regard for the Word of God, because the church has defined the same to be sacred, without feeling conviction wrought in them by the influence of the Holy Spirit who inspired the same; to them the purer joy is clouded. But the Christian, when searching the Book of God, feels the witness within him, in the internal testimony of the Spirit that called the writers, and commanded the Scriptures to be written; in breathings of almighty love: thus the ardour and zeal of the holy writers sympathizing with the soul of the renewed heart of the Christian, proves the Record true; and, overflowing with joy, mankind embrace the shadow-chasing ray, their minds being convinced that the sacred Scriptures were inspired by him who cannot lie: — the church of Christ sought not, desired not, had not, hath not, nor ever will desire authority to define any other books to be the Word given by man's Creator, but those which were by holy inspiration commanded to be written."

Infidelity. "Is not the authority of the church raised above Scripture?"

Truth. "No, that cannot be: because the determination of the church has not power to vary the nature of any writings, or to make books which are not divine of equal value to those inspired by Deity. The ministers of Jehovah's truths cannot convince their hearers that the Scriptures are the breathings of his Holy Spirit, by preaching and declaring that such is the Word; for though the people may hear, and incline to believe, evidence more

powerful than the feeble voice of man is required, to stamp conviction in the mind, and this evidence is given, by God, to all who seek him faithfully, in the spirit of truth, that convinces and converts the soul, brings her to know the truths living in the Bible; guiding to the light of the Gospel page, where she meets Jesus' love; in Jehovah's glory. Then the sympathy by which men are distinguished as Christians, is alive to meet their Maker in his Word: by faith they are guided to see the only sure foundation; and, building thereon, they receive the Holy Scriptures as written by men whom God inspired to reveal his will, in holy emanations, flowing from his source through them to mankind: the books of the Holy Scriptures being left upon record and delivered; Christians are convinced there were such men as the sacred writers who wrote them and with the books of the Old Testament gave them at the beginning to be preserved by the Christian church: and, therefore may men vouch for all that is therein recorded, and believe them to contain out-pourings of the Almighty's Spirit, as inspirations beaming from him through man to man: the church received the Scriptures, adding nothing unto them, withholding nothing from them, which was inspired by Deity, in whose light they lived, and whom they delighted to serve; had any so presumed, the presumption would have been rebellion against the Almighty throne: and destructive to the rebel. The tradition of Christ's church is the first means of believing the Scriptures, but the authority of the church cannot be raised above the Scriptures, because the church does not prescribe the rule of Scripture, nor procure divine authority to it. Christ, the author, inspired the rule, having called holy men to write the sacred doctrines for man's good, and his glory; of these truths his church bears witness, and the tradition of the church of Christ being sufficient to persuade men the truths were written by divine inspiration, they require not the testimony of

any other church to convince them of the divine authority of the sacred Scripture, since that depending on, proceeds from the Spirit of the Eternal God, who inspired the men who wrote them, they being those whom the Lord had chosen to proclaim his truths for the benefit of mankind: that believing, all might in humility approach to meet his smile; and therefore it is the duty of Adam's race, to receive the books of the Old and New Testament as divine inspirations, in holy instructions given to man; wherein the will of God, the founder of his church, is in the light of truth revealed. To enjoy the glory of the inspired Word, man requires a knowledge of the nature of God, that he may be able to distinguish his Spirit's overflowing; unless the kindred flame of sacred fire which taught the holy writers, be kindled in the soul, men cannot perceive the truths that from their verses flow, revealing Jehovah's will; but when the influence of God's Holy Spirit distinguishes them, then will their spirit-eye be open, and looking on truth in light, they will rejoice to behold the characters of divinity imprinted in the sacred Scriptures, presenting the higher reasons: then will conviction, superior to what tradition alone could produce, guide the mind to esteem and love the Scriptures Holy; proving they are the Word of God: in breathings of salvation.

"It behoved the men of Samaria to believe in Christ, because the woman told them of him, and what he had said to her: but when they heard his own discourse, their faith increased; their belief became more firmly grounded.

"Some who are strangers to his glory, receive the Holy Scripture as the book of God, wherein He reveals his will to man, from a sense of duty. But when men are guided by the Holy Spirit working in them, to search the Scriptures, their souls' best feelings mingle with their spirituality, and bring them acquainted with their divinity. Then, though the testimony of the church must be revered as a human proof, that assures men the Holy Scripture is

given of God; the pages of Holy Writ themselves present higher evidence of their divine authority, in soul-rejoicing breathings emanating from Jehovah's love! Men therefore receive the Scriptures with a divine faith, because their faith is in harmony with the nature of the testimony on which they believe. If the testimony was human, it could produce only a human faith: but the testimony being divine; faith resting on that testimony is divine also. And as the sacred Scriptures give the perfect rule of religion, therein is sufficient to direct men in all things necessary to life eternal;* even as the Gospel is the power of God unto salvation, to every one that believeth,† in the Holy Scriptures God hath revealed his whole counsel concerning salvation, and hath kept back nothing that is profitable to man.

"Thus, in the book inspired by God, may be distinguished the perfect rule of faith and life, that is sufficient to lead men into all truth, when they are guided by his Holy Spirit to search the sacred page. A new supply of doctrines then is not required, and nothing in language can show man the way to salvation's fount, save what is contained in the written Word, or deducible from the Book of books; and whatsoever may be introduced or offered as a substantial part of religion, if not in spiritual harmony with the written Word of God, such, far from being a necessary truth, is expressly forbidden. If any man, or an angel from heaven, shall preach any other Gospel than that which Christ and his apostles have delivered, let him be accursed:‡ and if any man shall add unto the Holy Scriptures, God shall add unto him the plagues that are written therein: and if any man shall take away from the Holy Scriptures, God shall take away his part out of the book of life.§

"The fallible spirit of papacy presumes that the Holy

* 2 Tim. iii. 16, 17.
† Rom. i. 16.
‡ Gal. i. 8, 9.
§ Rev. xxii. 18, 19.

Scripture is not a perfect rule of faith without tradition; so the Council of Trent, sess. 4, decreed, 'That the doctrines of the Gospel, contained in the written Word, and in unwritten traditions, whether appertaining to faith or manners, are to be received and honored with the same reverence and holy affection as the books of the Old and New Testament.'—This is an unwholesome doctrine, to which Christians will never subscribe, for it speaks not the truth that flows from God. If unwritten traditions were admitted as part of the rule of faith, and esteemed equal to the written Word, it would offend the sufficiency of Scripture, and open a way for every error to be brought into the church with authority; so that, any thing the church might declare as a matter of faith founded on tradition, however irreconcileable with the Word of God, must then be embraced as a divine truth: therefore, having the written Word, unwritten traditions all Christians reject, as dangerous and destructive to the never-dying soul. Surreptitious traditions so introduced, agreeing not with Holy Scripture, though by many fondly and blindly nursed, are impious and highly offensive to the Lord Jehovah, whom the Christian delights to fear. They therefore may not be entertained; 'In vain do men worship God if they teach for doctrines the commandments of men.'* God is a perfect lawgiver; in his written Word, He hath prescribed man's whole duty: and if men speak not according to the law and to the testimony of the Word, it is because there is no light in them.† 'Search the Scriptures,' saith Christ, 'for in them ye think ye have eternal life: and they are they which testify of me.'‡ Abraham unto the rich man saith, 'they have Moses and the prophets, let them hear them.'§

"The Messiah appealed to the Scriptures of the Old Testament,—to Moses and the prophets, as the perfect

* Matt. xv. 9.
† Isa. viii. 20.
‡ John v. 39.
§ Luke xvi. 29.

rule of faith. He and his apostles confirmed their doctrines by them; but neither He nor they entertain or acknowledge tradition.* Jehovah's Holy Spirit inspired the apostles to commit the doctrines of Christianity to writing, that the same might to posterity live, manifesting God's love to mankind; and though many things which our Saviour and his apostles did and said, are not written, all that is necessary to salvation appears in the written Word, when men live obedient to God's whispering voice of love, who invites them in the luminary of his Holy Spirit's light, to search the sacred Scriptures: but unwritten tradition, that hath not sufficient warrant from the written Word, men are not authorised to impose or offer, as a fundamental of religion; but when assembled to worship Almighty God, it their duty is, in all things, to follow the example presented to them by those who are members of the church of Christ Jesus, the foundation stone, their head, and crown of glory: thus, with religious reverence, observing the things he has commanded, suffer not the introduction of a new doctrine or practice; since a church cannot illumine with truth, or cloud with falsehood, that which is not so in its own nature. Men cannot make a luminary an article of faith, or a shadow an heresy, which is not in its own nature light or dark. And whatsoever was necessary for Christians to believe and practise in the earlier ages of the world, is still required of them; and will be: while time moves on his way to the mighty eternal ocean.

"Jehovah, in his written Word has, to mankind mercifully, revealed the divine mystery, in matters of religion. The faith delivered to the saints is, and ever will remain the same; each soul therefore, should join in the church of Christ, and uniting, embrace the Spirit in the Word of Life, wherein is met the heavenly herald proclaiming peace; to whom all should reverence pay, and wholly

* Acts xxvi. 22; xxviii. 23.

reject the vain traditions of men; which so offend the Spirit of God; and expose human folly."

INFIDELITY. "If the Scriptures, as the rule of religion, are plain and easy to be understood, why do learned men encourage heresy?"

TRUTH. "The Holy Scriptures being perspicuous and easily understood in all things necessary to salvation, Christians rejoice and revere the inspired Word. But those who are not by grace elected members of the church of Christ, cannot understand the saving truths the book of God reveals. Every regenerate Christian is guided, and intuitively taught therein, by the effluence of Deity's love, that has unveiled the mental eye, and draped the soul, in glory beaming from the same eternal source, whence the Word illuminated is, to be a lamp unto their feet; and a light unto their path. As the Scriptures are now entertained by the church of Christ, they are found to be precious to the soul; and the holy mysterious volume was not given to remain a sealed book. The Word of the Lord could not be a lamp unto men's feet, or a light unto their path, if it was not intelligible. But, all who as yet remain insensible to its glorious voice, should learn that the sacred page being the Word wherein the Saviour lives, those who do not perceive the influence of Deity breathing within them; cannot meet Jehovah's Spirit in his Word. None but heaven-born kindred spirits can meet in holy spiritual sympathy. Christians commune with their kindred spirit through the Word, by Elohim given to precede the gospel picture; wherein sinners see Christ the Redeemer reigning: over death and hell triumphant.

"Heresy is encouraged and nursed by men, who, slaves to inferior passions, are strangers to the light that guides to truth; thus alienated from the luminary of the Word, they neither feel the Bible's spiritualizing power, nor understand the truths its sacred silent voice proclaims. The Holy

Scriptures were by some misinterpreted, and by others rejected, in the early ages of the world, as now, by men who indulged erroneous views of Holy Writ; some, regarding the Book of God as a cunningly devised fable, entertained the sacred page with heart corrupt and soul enslaved, while sin in death suborned their will, to favour the plan devised by hell, to offend the Spirit of God, blushing not to pervert the law of life given by Jehovah, to be the soul's celestial guide. Others there were, and still there are, who, preferring the unrighteous mammon, would fain annul the inspired Word, and for earthly dross; barter Christ and bliss eternal! Thus contagion spreads around, interrupting the flow of Christianity, mocking true religion; depopulating the earth. Such heretical doctrine from Satan ascending, is inhaled by, and issues through his agents, who, unacquainted with the knowledge that exalteth, in the presence of Omnipotence, would be perverters of His Word. The Bible being the Book of books, the foundation of all learning, therein lives knowledge emanating from Deity to sinners offered, that all who receive the same, may inherit the glories purchased with the price paid for man's redemption; let none, therefore, longer endeavour to array the shadow falsehood in truth's effulgent robe of light.

"By the influence of the preserving Spirit that reigns within their souls, those Christians in whom faith is strong, see the illusion, but the weaker servant of God trembles at the shock; and many unawakened sinners, though well disposed, are unconscious led astray, distanced from their refuge, and too frequent fall deeper and lower in Satan's clouded gulf; where eternal woe is brooding to destroy. Guided on to death are they by men whose thoughts, desires, words, and deeds, like offsprings of mental blindness, are engendered by the prince of shadow; in those the avenues of whose souls open to admit sin's poisonous torrent; zealous that its baneful effluvia may pass through

their intellectual darkness; to afflict and sink the spirits of those whom Christ in God would raise to glory."

INFIDELITY. "Do the Scriptures suffer by translation?"

TRUTH. "No. If the translator be able and faithful, the Holy Scriptures do not in spirit suffer by being translated. By translation all human writings are weakened; but the book inspired by the Eternal is an exception; because, the Bible being the volume wherein and through which Jehovah reveals his will to man, Omniscience, whose Spirit is the author, from eternity, knowing into what languages and tongues it would be translated, provided for that purpose, adapting His Word to the work it is given to promote; in the merciful redemption of mankind.

"The Holy Scriptures given by God to be read, examined, and revered by all his people, were first written in the tongues which were best known to the church, that they might be universally read to the edification of his children, as a manifestation of his love and glory.

"The native language of the Jewish church being Hebrew, the Old Testament was written in that language, and delivered to the church. So at the first publishing of the Gospel, the Greek tongue being most known to the nations, the New Testament was written in that tongue; and those editions only which were inspired by Jehovah, being authentic, are to be received as the Word of God. By them, illumined witnesses may examine and render all translations faithful. The original languages not being understood by the majority of the people, all of whom have a treasure in the Scriptures, they should be translated into the language and dialect of every kingdom and people, that all may be taught to read and brought to know their duty to God, to themselves, and to their fellow men. In the received translation, the divine beauty in the sublime spirit of the originals is faithfully preserved, and men perceive and enjoy the same in proportion as the soul may live exalted, be her receptive garden the more or less

capacious. To profane divine worship by speaking in an unknown tongue, is not the working of the Spirit that is true; and now, as in the primitive times, prayers and all parts of holy worship should be celebrated in the language known to the people, that every one may unto the Almighty pray, and praise Him with their fullest powers; not like the unchristian communion, who yet remain unawakened, lukewarmly slumbering on the trembling cloud of shadow, whose vapours from Satan's gulf exhale; to offend the purer air that breathes in Christ's redeemed. Supplicants cannot know how to address, or what to ask of the bountiful Jehovah, if they understand not the language they use. Men's conscience cannot yield to faith in prayer, unless they know what they ask of Him to whom they pray; none can know whether the Lord is praised or not, if the words spoken be unintelligible; 'If the trumpet give an uncertain sound, who shall prepare himself for the battle? So likewise ye, except ye utter by the tongue, words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.' 'For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.'" *

INFIDELITY. "Should all mankind be taught to read the Scriptures?"

TRUTH. "Yes. Since the Holy Scriptures reveal to man the will of God; from them men learn what their Creator requires them to believe and do, that serving him, all may live in peaceful light while here below, and secure the righteous crown in the kingdom of Christ; walking with him on earth: to reign with him in heaven. The blessed Book containing the perfect and only rule given by God to guide mankind unto himself, every human being ought early to be brought acquainted with, and guided to understand that Word, wherein is found the universal guide, that high and low, rich and poor, may established be in Jeho-

* 1 Cor. xiv. 8. 9. 14.

vah's truth; and know his will divine. The God who created the heaven and the earth, and all things appertaining thereunto, required his people to hear the law, and to read the law themselves,* that they might know their duties, and in serving him, save their souls alive. The Redeemer saith, 'Search the Scriptures,' &c. &c. St. Paul saith, 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts unto the Lord.'† Addressing Timothy, he says, 'And that from a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.'‡ Instruction, therefore, should be communicated as medicine to heal the soul, issuing from the spiritual Physician; the source of all good: living in the fountain of glory. By being instructed and taught to understand the Scriptures, children feeling the truths therein revealed, learn to know their God, and when searching the sacred page, rejoice to meet his parent Spirit there. Their love for Jehovah's word more ardent pants within the infant soul, because it reveals to them the knowledge that springs from the fountain of life, to illumine the heavenly path of peace; guiding them as angels: to the haven of bliss."

Infidelity. "If universal instruction, in reading and writing, benefit society, how is it that so many who are thus taught abuse the power knowledge gives, prove rebellious subjects, promoters of disorder, examples of depravity to others, and frequently commit offences for which they are taken to the criminal's bar, thence hurried beyond the grave to meet the Just Judge of heaven?"

Truth. "May He whose sun illumines the earth, whose Spirit awakes the slumbering soul, beam his golden arrow of love, in the power of redeeming grace, with compassion glowing, and mercy mild, therewith lift the veil which

* Deut. vi. 7, 8, 9; and xxxi. 11. 12. 31. † Colos. iii. 16. ‡ 2 Tim. iii. 15.

clouds the spirit-eye, that you, and all may clearly view the inspired life-breathing feature, true; be brought to revere the faithful sketch wherein Christians in glory meet the Word, Creator, Redeemer, Jehovah, All in All! the perfect finished Picture!

"Those persons who would withhold instruction from the mind of the infant, or the adult, prefer darkness to light, because their desires and deeds are evil; even as those who, with Satan joined, rejoicing, would, were it possible, in oblivion bury the Book of God, and with pollution blot the Almighty's throne; because, when the Holy Bible presents to thought, the sword of conscience strikes them; when opened in their presence, on it they cast a trembling glance, then reject the sacred page. Speak to them, they declare themselves free, even while in the net woven by sin; unconscious of being in fetters; suspended in their own imaginations, they dance in shadowed air; some presuming that the children of humble parents ought not to receive instruction; many lukewarm or cold, have thought the souls Jehovah loves, unworthy their attention; others look on them as slaves to their avarice and passion. So have sins of commission pressed to prevent the cultivation of the mind, and the diffusion of Christian knowledge: while sins of omission have sustained the unholy pressure, because erroneous impressions dark, have filled the minds in whom Satan engenders such unhallowed feelings, diligent have they been in the service of the unrighteous master, though impotent have their efforts proved, while seeking a prop to support the shadowed theory, that with clouding vapours fill the receptive garden of their souls. At moments the spirit in them active would say, 'knowledge gives power.' But their mental eye while veiled, cannot see the glory that lives in light, and therefore being unacquainted with the good true knowledge brings, they misconstrue the sense, perceiving neither the nature or the power of the knowledge, whose fruit is life

eternal, not knowing their own souls, they could not, cannot understand that the souls of others should be taught to know, their Creator, their derived resources, and the faculties which from her fountain branch, illuming to illume. Could they but for one hour quit the gloom of earth, and live in Christian light, the errors indulged would dark appear; they then would see the offence committed against the Almighty, and the offsprings of his Spirit's breathing; then would they, humble, revere the Holy Bible in the standard planted by Jehovah as given to all mankind, and feel that the Word rooted is in the Rock of Life, from whose streams flow the rule prescribed by Israel's God; that all may drink the living water issuing from the immortal Tree, in the spring-tide of salvation; even as Immanuel's fountain unto Adam's children continual bleeds redeeming grace. Then will they acknowledge the soul does not live while insensible of her being, that she is dead in sin if ignorant of the Holy Spirit working; being alienated from the Lord of life and glory.

"When the soul is taught to know her spiritual nature, and to appreciate her powers, a superficial glossary of intellectual education, that often distinguishes mankind in this world, will not be sufficient to satisfy her thirst; but she will feel her faculties cannot be exercised aright, if not active to secure the riches of eternity: her desire then will burn with ardour to receive the instruction that has religion for its basis, the Bible for its standard, glory and heaven for its reward. If moral and religious instruction be not imprinted in the mind, the soul must remain unconscious of her power to do good, or the nature of her glory. While strangers to the rule of life, God in his Word presents to man, they cannot know the Spirit within them hovering, nor distinguish their spirit's governing Spirit, be it dark or light; or the superior faculties to them given, and therefore neither man nor child can their powers into action bring, to promote either the good of beings in spirit

allied to themselves; the glory of their Creator: or drink from his overflowing cup of bliss. — When taught to read, and brought to understand the Scriptures, both children and men perceive the end to which they must look, and for which they were created: then, conscious that the superior Spirit breathes desire in their soul, whose branching streams send forth correcting light in power, *not* to interrupt peace, but a power that checks and governs the inferior passions, preserving reason, in the soul's illumined throne; and thus unto society does benefit flow through their intellectual streamlets, conquering Satan's power; limiting corruption's rage: preserving religion's calm.

"But, alas! how great is the number distinguished in society, from the higher to the lower links of the chain, who, all branches from Adam's tree, have been educated, without their minds being directed to the end, the privilege should guide them to attain. They have been taught to read the Scriptures inspired by Jehovah, but their teachers have omitted to instruct them in the rule of life the sacred pages prescribe; thus has the balm of love, that flows from God, through His Word to man, remained in glory veiled, unperceived by them; so that the holy Bible has been felt like a dreary winter's slow passing cloud, that left them not the star of consolation; because their minds were not prepared to distinguish the spring-tide bloom, the maturing summer sun, and the autumnal fruit of immortality; in the divine picture living: from the holy pages breathing. The cultivation of the soul being thus neglected, men existed so, and yet are moving in misery, strangers to the influence of the Holy Spirit light; able only to entertain such ideas as the agent of darkness suggests, to inflame the passions of corrupted nature.

"So have they gone forth, brandishing weapons, disturbing the peace of others, increasing the prevalence of crime in the whirlpools of disorder, and involving themselves in overwhelming misery: whereas, had the

moral and religious principles been inculcated when the intellect was taught, the mental field would have been enriched; the lamp of life would have presented illuming the faculties of the soul; morality and religion have been esteemed and loved: moral and religious duties, observing, they would have seen the path wherein to walk, serving God aright; using the power he ordained, should from instruction spring, in the spirit of Christian freedom, that the subtle fiend of darkness might receive a fall, whene'er he might assault the soul, where erst the throne of Deity was. The instruction approved by the Creator is that which brings his creatures acquainted with the rule of life his Word makes known, that they may commune with the Holy Spirit. He who made them, wishes all should drink, pure and unmixed, the glories of his enlightening streams. The bountiful I AM caused the Word to be written that his children may enter the garden where the tree of life blossoms immortality; and walking in its light press forward to win the prize of their high calling which is in Christ Jesus: that, being instructed in wisdom's way, they may enjoy the sun of the soul, that within her spirit effulgent shines, to calm the Eden of dust, holding all in subjection to reason; promoting peace on earth: guiding exalted thoughts to heaven. When their teachers so instruct, the effluence of Him whose Spirit feeds their thirst, inclines the young as well as the aged, to drink the living streams that in the Bible flow, draped in the Redeemer's precious blood! crowning the Holy Book with the spiritualizing glory that breathes from the gospel picture! Moral and religious instruction thus communicated, is accompanied with Jehovah's blessing; both then centre in the mind, to preserve the young, and influencing the souls of all, disposing them to a faithful observance of their duty to him who created them; to themselves, and also to mankind; the vicious way they then will shun, and virtue's path esteem and love. So will the Watchmen, whose duty

it is to guard morality and religion, in the field of calm reflection see, that unless the people all receive moral and religious instruction to crown intellectual education, they cannot their duties know, nor faithfully serve their Maker; also, that as Scriptural truths are taught them, so will their recipient souls more exalted grow: thus more and more advance in grace. Faith will increase, hope establish, charity will contentment crown; men serving Him, they may thus be taught to fear, will honour those to whom they look; and receive the reward of Jehovah's smile in soul-refreshing dew: that feeds the grateful spirit with the cordial of love divine!"

A VINDICATION

OF

THE BOOK OF GENESIS.

PART II.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 *Pet.* ii. 1.

"For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."
2 *Pet.* iii. 5.

ARGUMENT.

TRUTH in the garden drinking glories that flow from nature's day: — TRUTH. "Poetry! daughter of heaven! in the Creator! thou divine didst breathe, where'er his glory shone, in his dwelling was thy abode, his Eternity thy power: the angel host who in glory attend around the throne of God, are by thy sacred fire warmed, to chaunt the living Word: emanating from Elohim! This garden thou dost visit, communing here with kindred spirits, feeding in them thy torch, then visiting angels in the way, to Him thou dost return."

Infidelity is seen loitering. Truth advances to meet him.

TRUTH. "Well met: Fair morning this, to those who enjoy the beauties of nature, and from her look up to nature's God!"

INFIDELITY. "Nature's God!"

TRUTH. "Yes. God whose Word reveals to man the riches of his love! He whose will is to men made known in the holy Bible page, inviting them to quit the shades of death and rise in life eternal. But sinners cannot know this love, until they revere the Word, that makes known Jehovah's law."

INFIDELITY. "If the Bible is the book of God, cannot he preserve it from being defaced, and confound the schemes of men who conspire, to cloud its glory, without the aiding voice of man?"

TRUTH. "The holy Bible being the Word wherein God's Spirit breathes, he, Jehovah Omnipotent, is able to preserve the sacred page without human aid. He does and will defeat the dark designs of all who rebel against his will and offend his Word, but, it is Jah's good pleasure, to send forth man and through his instrumentality repel the arrows that Satan's slaves may shoot from their tyrant master's bow. God's permissive Providence suffers men who will not hear his voice, to pursue an evil course and to glory in a presumptuous mad career nursing phantom shadows in clouds prolific with sin and death, willing slaves to the tyrant prince they serve: because unholy indulgences are natural and peculiarly congenial to clouded minds, who neither see the beauty, nor feel the force of truth. Moving in darkness they indulge conduct shadowed with deathly hue, till the object they in sin had sought, to them seems within their grasp, when, to arrest the progress of the destroying torrent, God bids his arrow pierce, the idol bubble bursts: immediate dark projected schemes sink engulfed in folly's dream; leaving the projectors in three-fold deeper shadow with those who reject the voice of Love that calls them unto salvation's fount, to bathe in Jehovah's glory! And this they do while Satan's offsprings revere the name of Him whose Spirit inspired the Word, and trembling dread his frown. It therefore may not be thought that the Author of the Word wants

power to protect his glory: it is the Spirit of the Word that sends man into the field to defend the Bible page. In the Word Eternity lives, and the Spirit of Eternity is God, in whose strength, when the bulwark of salvation is assaulted his servants unbosomed appear, to honour the sacred Book, and with the Holy Spirit's arrows advance, to guard the Citadel where eternal treasures live."

INFIDELITY. "May eternity be ascribed to matter?"

TRUTH. "No. Eternity may not be ascribed to matter; matter was created to live in time: we therefore are not warranted in ascribing to it qualities experience continually proves it does not possess. As a finite being, man may, when considering the nature of things, without wandering beyond the line reason and God prescribes, read volumes of evidence, that the instinctive and animal world, must necessarily have had a beginning; and, to suppose a never-ending series of creatures would be, to indulge profane atheism."

INFIDELITY. "When learned men publish varying theories which are weak and unconvincing, because evidence is absent, where may truth be found?"

TRUTH. "The Book of Genesis that gives an account of the creation, is a history, breathed and sustained by God. Every feature is holy, bearing the stamp and seal of truth! It is distinguished in the glory of Jehovah, and preserved by Him who created, the heaven and the earth. The essential Cause of the creation of which it treats is the holy and true God! — Creation being the work of God demonstrates his existence; For his pleasure all things are and were created.* The Lord made heaven and earth,† &c., and keepeth truth for ever: and by Him were all things created,‡ &c. Surely then it is the duty of those who have wandered from his righteous way, to turn and seek the Lord, with souls repentant, humble in prayer asking, that they may be guided by his Holy Spirit, to

* Rev. iv. 2. † Ps. cxlvi. 6. ‡ Col. i. 16.

embrace and search the Scriptures, wherein is truth in the power of light omnipotent, to subdue the stubborn heart, and plant enthroned in the soul to shine God's free and all-sufficient grace, that gives power, to subdue the evil dæmon host; guiding the mental eye, to adore the parental Source, whence the Christian combatant has strength, to wield the sword that victorious proves, when defending the Bible's glory, by the great Elohim to man's thought committed, in the written Word!"

INFIDELITY. "Shall I this day look on the Bible page?"

TRUTH. "Jehovah's lamp illumines the way, so in thy presence, the Book of Books is open; and may He, from whom men true wisdom learn, bring them, to pray that the arrow of life bearing the star of freedom in mercy mild, may free their captive souls, and cause them, to seek the spiritual good, purchased for man with Jesus' blood, to restore the sinner to peace and God! — But, ere men enter the field that was called from chaos night, to breathe in nature's day, their spirit-eye should contemplate Eternity! ere time began; before this terrestrial garden furnished was, by the Word emanating from the Great First Cause, whose Essence divine inspired the truths Moses his chosen penman wrote; thus guided by His light, enjoy they will its refreshing streams, and proclaim the Record true; perceiving the spiritual meaning of the Word, they will be guided to receive it with the finished Picture where Immanuel is holding forth the sceptre of forgiving mercy, inviting sinners to look up and obtain the pardon they may receive; while He, the Holy One saith, Come, ye wanderers, come into the field of life; your Creator now saith come. While the Spirit gives vital motion to the sin-stained form of clay, sinners may yet return, if they, with humility approach to meet their God in his written Word, where beauty in divine sublimity smiles, distinguishing God triumphant, in whose holy name and law his Spirit saith,

Come, soul, thirst to drink from the spring of knowledge that teaches men what they should be, and tells them what they are. Think then what thy Maker has done for thee, and what he requires in return; also, that after thy life in His service is spent, thou art more than debtor to thy Creator's love! Think that he who moved as man, was of creation's works the most exalted, being formed and quickened to promote Jehovah's glory, but now by sin is so depraved, that ere he can be accepted of God whose Word of life the Bible is, his bosom, by spiritual affection warmed, must embrace the sun-beams divine that shoot from the potent Fountain whence the spirits of our fathers consolation drank, ere the God-man Christ appeared in the Essence of divinity, to seal the solemn triune covenant, which unveiled to sinners the way to heaven, illumined by the conquering Sun that shines in the gospel glory! The God of mercy, love and power, invites all to forsake the erroneous path, to flee from the alluring shadow, and by their works to prove their faith in Christ the Lord, and in his mighty Word, and shew that in them every inferior philosophy has yielded to that which is divine, its fountain source being in the Book that to man reveals almighty love in seraphic breathings precious to the soul, when she is prepared to hold converse with her irradiating Luminary that guides the Christian spirit to her God. When the spiritual nature of man communes with his Creator, then may the mental eye view the scene of life unveiled, and behold the intercourse opened between heaven and earth revealing the history of Jehovah's providence unto the human race, and see truth flowing from the Eternal One in holy splendour living, guarded by the spiritual sword that is wielded by Christ the conqueror; preserving the means by man's Creator given, to promote the soul's salvation. So will they, when reading the Holy Bible, be sensible that no interpretation of the blessed Word can be approved by God, unless the primitive meaning be rendered,

to agree with the spiritual signification: It being the Book of God, the Scriptural guide by divinity given, from its verses cordial comfort issues, to refresh mankind that while sojourners here they may move in the illumined path, and cheerful pass the vale of death; to inherit immortality! Men will then discern that from human writings, the Book of God distinguished is, by its spiritual signification, which constitutes it men's directory in all things essential to the soul's salvation, guiding them to pray for a superior portion of Jehovah's Spirit, that they may be strong to meet Him in his field of love, and appreciate only the interpretation that breathes in harmony with the spiritualizing attributes of Elohim God! whose Essence is the source divine of redeeming Spirit holy! For God is incorruptible, and with Him is no variableness nor shadow of turning;* thus infinite in his perfections He also is, and unchangeable in his nature, his purposes unalterable, constant, and immutable; conscious of these truths, men will remember, God is not man that He should lie, neither the son of man that He should repent. For hath He said it and shall not He do it? or, hath He spoken and shall He not make it good?† Though men believe not God abideth faithful, He cannot deny Himself.‡ Therefore should men more and more revere the Rock of Life eternal, and pray for power to perceive soon as told, the truths in the Word revealed, so believing, approved may sinners be, and attain blissful peace in eternity!"

Infidelity. "What effect has been produced by the declaration of the Reverend William Buckland, professor of geology, of Christ Church, Oxford: 'That a change has been judged necessary in the interpretation of the first chapter of Genesis, that treats of the creation of the world, and its organic creatures?'"

Truth. "Such declaration could not fail to interrupt Christian calm, weaken men's faith in the Word of God,

* Rom. i. 23. † Jam. i. 17. ‡ 2 Tim. ii. 13.

and chill their confidence in the religion of life: When it was openly avowed by the Rev. Professor, it being calculated to unsettle the faith of many well-disposed minds in the Holy Bible; the blessed Book calling for a defender, a voice was heard in defence of the sacred volume, that its glory may remain unveiled, and the casket of life receive the honour from mortals due to its immortal spirit; God's work advanced to check any clouding torrent Satan might cause to flow, and this was deemed in season, because the lukewarm suffered the poisoning peace-destroying streams, to creep unnoticed by; some fondling inferior passions, approved the irreligious scheme, when Truth entered the field of controversy, to give the interpretation of Jehovah's Word, not according to the theories of human *creators*, but, aided from above, to interpret the Word, applying the same to the condition of man, as approved by God whose Spirit Word it is."

INFIDELITY. "Is it not supposed Luther entertained ideas in accordance with those expressed by the Rev. Professor?"

TRUTH. "The Rev. Professor Buckland, Professor Pusey, Dr. Chalmers, and others, may have thought Martin Luther's faith in the Word which gives an account of the creation was unsettled, because he considered the three first verses of the Book of Genesis in transposed order; but it will be seen that the Christian Luther knew not the shadowed thought. It is not then to him, the great responsibility attaches, but to those who nurse the destructive fruit of folly, whose worldly wisdom terminates in foolishness. False doctrines have been promulgated in various ages of the world; this seems to be the day of shadow; Satan is busy in the vale of death, and while the body of his votaries swell, men by him are taught to believe a lie. Their followers, influenced by the same misguiding spirit, drink the unholy draught, which forces the lovers of novelty from wisdom's illumined way. The

Reverend Professor of Geology, of Christ Church, Oxford, having at the last meeting of the British Association at Bristol, declared that a change had been judged necessary in the interpretation of the first chapter of Genesis, wherein man is told when this world was created: also a document of subsequent date, stating that the Reverend Professor, after having declared the sentiments above expressed, repudiates the charge of attempting to inculcate sceptical views of the rise or birth of the world; adding, that when geological researches are fully understood, and rightly interpreted, they not only afford a host of new and important evidence of the being and attributes of *a* God, but are also strictly consistent with the Mosaic account of the creation. Here reason asks, First, If geological researches are found to be strictly consistent with the Mosaic account of the creation, why should it be declared a change had been judged necessary in the interpretation of that beautifully sublime germe of Holy Writ, in vain attempts to accommodate the contents of the sacred page to the present fondled ideas of geology? Secondly, Can geological research be fully understood, and rightly interpreted, by those who reject the inspired Word, which is the garden of knowledge that is watered by wisdom's eternal flow? Thirdly, What other tendency can the declaration noticed have, but that of disturbing the Christian's peace, and inculcating sceptical views of the cosmogony, or birth of the world? Fourthly, What authority is there for presuming that the earth was created prior to the day God directed Moses to distinguish, in making known to men, when the world began to be? Fifthly, Do men of science discover stronger evidences of the Being and attributes of *a* God by geological researches, than in any other pursuit? Surely, no man, that esteems the Mosaic account of the creation, would vary the beauty, or cloud the glory of Jehovah's Word, by endeavouring to accommodate the verse divine to meet

inferior passions, and the unyielding stubbornness of human intellect. To reject the Word is to deny the Spirit of Truth: that denied, Satan's floods of error flow, in clouding efforts, to blot the Creator's glory; yet, though the Author they may be permitted to offend, His treasures of life will, in overflowing effulgence conquering live, when time shall be no more. God's holy sword and mighty shield will not permit his glory to be clouded. He having inspired Moses and the prophets, and acknowledged what they wrote, men ought to revere the same, and love the divine law-giver, refusing all doctrines that would shadow the lamp which guides the soul to glory; forsaking the way pursued by those who blush not to lead men on in unfelt misery with the mental blind, who exist in sin the prince of darkness serving. Enslaving thoughts be for ever shut out; men may not suppose that any sinner can be charged with a mission from on high to vary the Word inspired by Deity; because the adversary of God and man desires it."

INFIDELITY. "The Bible page beams glory to you. From me: Does a vapour cloud the effulgence of its shining? But; If Luther acknowledged the received translation, why should he deem a transposition of the verses at the beginning of the Book expedient?"

TRUTH. "A shadowing cloud between you and it, may hovering intervene, veiling from the mental vision; yet, the Word Jehovah's Spirit breathed, to feed the sinner's soul, each day fruit immortal yields, proclaiming peace to the Christian's spirit, filling her with light that teaches man the will supreme as in God's Word revealed. The shadow distancing men from God, is that which clouds the souls of all who consider the three first verses of the Book of Genesis to contain an account of a distinct and prior act of creation. They have supposed the Christian Luther entertained correspondent ideas, because he considered the verse in the received version marked as the third, as though it stood the first in order. Having gone thither, seeking a

prop to sustain their theory, a duty it becomes to shew that in seeking shelter from the Spirit's warmth, under the gourd they fancied Luther had planted, they have conveyed an idea of the pious Luther's mind, that is unfaithful, as shadowed and untrue; thus wielding the Spirit sword on the ground by them selected, prove to the Christian world the erroneous thoughts and views indulged and expressed by those who reject the Word whose glory is to mental darkness veiled; and must so to them remain, till nocturnal gloom is chased by the prevailing Spirit sword.

"To read the Bible, as Luther may have entertained the Word, men may take the third verse first, and the divine harmony that flows from the page is not interrupted, when they, as Luther did, can acknowledge a First Cause, and commune with the Lord of all! Believing, they may read as seen in verse the third: 'And God said, Let there be light, and there was light.' God approves when men declare these gracious words are emanations of Elohim Jehovah, whose Omniscience in Omnipotence from his eternity pre-ordained earth should live: so may man proceed to consider the effect produced by the divine command.

"In the Word's offsprings, 'Let there be light,' or, 'Be light,' is distinguished the First Cause Jehovah, in Essence, 'Three united,' who, having predetermined, as predestined, in glory of solemnity, to bid earth be, where first a void in chaos hovered, silent shadowed, brooding night; to whom he in holy effulgence, divinely gracious, by his Word spoke, 'Be light, and light was!' 'Let there be light, and there was light!' Then did the Word at earth's inclining, bid this world illumined be, to receive, embrace and mingle with the instinct quickening rays, that the fruit from her womb to be born, might to perfection grow for the benefit of him, whom Almighty Wisdom in holy counsel, determined to create of her dust, that on the maternal bosom he might live, and using the mercies for him provided, without abusing the blessings

unto him given, drink in delight to his clay refined, and exalted rise in the sunshine of immortality!

"Contemplate the Omnipotent; persons Three in Essence One, holy, just, and true; the fountain source of light! in whose presence darkness cannot be: When the Word, by whom all things were created, acknowledged the offspring of Infinity, light into her bosom shone, and glory flowed around: then see earth, a creature from eternity, born of nothing, a substance to receive, and with that substance, while time should be, perpetual motion to maintain in the vacuum where an empty void was felt, in shadow's impotence and gloom of death, when the Spirit of God shone on the liquid face to fill earth's void with substantial good, chase the dark tyrant from her mournful throne, that she might fruitful live in light.

"The mind of Martin Luther when on earth, exalted in his Maker's glory, he holy communion held with the King of heaven: see him meet the Bible page, communing with his God, while the saving lamp that burned within, unveiled divinity to his soul; guiding the mental vision, to view Elohim's Spirit immortal radiance beaming, when the Holy One said, 'Let there be light;' or, 'Be light.' Proceeding then to the second verse he read, 'And the earth was without *form* and *void*, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.'—Reflecting on the first part of this verse, 'And the earth was without *form* and *void*,' the mind's eye is re-conducted to the contemplation of Deity in his eternal car of glory, breathing in the source of light effulgent, in the majesty of power, as having in holy council determined *that* He had ordained this world to *occupy* in the unbounded bosom of infinity, should from eternity spring, being in the mind divine! in holy counsel entertained to appear in a new creation, at the moment his Effluence in the Word sent the fiat forth bidding the earth be; then, when

darkness prevailed upon the face of the deep, God's Spirit acknowledged the new-created world by breathing into her darkness his delivering light, that pierced the thirsting matter, chased nocturnal impotence, gave instinctive spirit power conquering the night of death, unveiling to her the day of life that she might yield fruit matured, approved by her Creator: then the earth in time began to be, *that* being the solemn moment of her creation; then by the Great First Cause created, by God acknowledged, by God declared, when, to create, the Word went forth, and she embraced the Holy Spirit light, *in the beginning*, when God created the heaven and the earth: Thus will Christians see, that those persons err who think, because Luther considered the first verses of Genesis in the transposed time, that he supposed they have reference to a distinct and prior act of creation, and this will be more sensibly felt, when the explanation of these texts appear in their received order: at present therefore the pen will only add, that such inference supposes God capable of deceiving mankind, whereas Jehovah being holy in all perfections, any unholy implication is opposed to the nature of his essence. Besides, if the antecedents in the third and second verses be considered, the consequent is found in the first verse; it being expedient Jehovah should will, and in his Word go forth to effect a new generation, ere the beginning could begin to be, ere in truth it might be said Time had began."

INFIDELITY. "When God said, 'Let there be light,' did light mingle with the darkness that in chaotic night was felt in the circuit of earth's motion?"

TRUTH. "No. Light and darkness cannot mingle. Light lives in God the original eternal source of light, in Him is eternal day; from his creative fountain issues light that giveth life: God causes his lamp to shine, wheresoever and whensoever he pleaseth; where his Spirit is received, all is illumined: in Him dwelleth no darkness at all: in Him was life, and the life was the light of

men: in light God the Father lives in whom is God the Son, from eternity begotten, and from the two proceeds the Holy Ghost the Comforter, equally co-eternal! None but Jehovah can give light to shine in the void where darkness erst existed: his light it is, that shineth in darkness when the darkness comprehendeth it not. He it is who sends the Holy Spirit arrow in the sun-beam of the soul to lift the shadowing veil, that drapes the offending sinner in midnight gloom of death:—His sword of light it was, that caused shadow from this earth to flee: when in spirit of sable hue, volving and counter-volving, she in chaos ebbed and flowed, in mercy He, poured the saving luminary into the new-created world: 'tis the influence of his Holy Spirit that gives light to shine where mental darkness reigned; 'tis He who wields the flaming sword, subduing the tyrant shadow that is worshipped by the sinning soul, while wearing the yoke of slavery: but light and darkness cannot mingle, their nature being distinct both in appearance and in spirit.

"See Jehovah's pleasure expressed, as from eternity determined: the living words 'Be light' were spoke: the motive is perceived in the creature earth, to whom they were addressed, in the first creation; as will plain appear if the literal interpretation, in the spiritual signification of the Word, from men receive the reverence due. So, as in eternity ordained the Word in Deity spoke, the motive Luther saw, when viewing the creature to whom they were spoken when earth took her form: His soul drank from the fountain of truth when contemplating Jehovah pouring light from his presence to the bosom of earth, it being essential, that creation might illumined be: his mental eye may have read Deity's glory emanating from the Source of light in fulness of power, as having pre-determined, to create earth; and Omniscience knowing, that unless illumined by his smile, the trembling sorrowing clouded body, would still in the

bonds of death exist; that then his mercy overflowing sent forth the Energy divine, to illumine, and by illuming, to create, causing His wisdom and Omnipotence their influence to manifest in from nothing commanding a new creation to appear in matter and motion assuming a form that in the perfection of beauty should live and in established order move, ere, as will be seen, the known spirit of evil permitted was, to offend the glory streaming, beaming from Jehovah: ere sin and its attendant death, darkened the glorious prospect and enslaved the soul of man. Luther knew the Word of God to be the pure light which safely directs men to the path that opens to realms of bliss! Exalted in christian Piety he moved a child of God on earth, walking with the King of heaven. Thus he approached the Bible in company with his Lord and Saviour, whose bosom lamp unveiled divinity to his soul: he saw the glory of the Great First Cause that immortal radiance beamed guiding him to view the Effluence of his Maker going forth, in the light of majesty and might, creating to create, illuming, to illumine, when God in Spirit glory spoke, 'Let there be light,' or 'Be light,' and there was light: when earth illumined, greeted her Creator's smile! Being by the Spirit led to behold the body, which first, unformed and empty, invisible was, in the spirit of shadow's chaotic dwelling, then a substance in glory draped, Luther, may in harmony with the Word have read the divine pleasure in the determination, 'Let there be light and there was light,' or 'Be light and light was;' as the first in order.

"Having considered the first verses of the Book of Genesis, as transposed in the preceding pages of this work, the Author of the Word, (who caused the same to be written for man's good and His glory that sinners may drink light from the eternal Source to move on through Immanuel's fountain) directs us now, to consider the first chapters of Genesis, as they appear in the translation received

by Christians, and approved by God. According to which it is written,—

"'*In the beginning* God created the heaven and the earth.'

"Eternity can have neither beginning nor end.

"Time began when earth a new generation from the prolific womb of eternity soared into light and being, to hover for a period in the bosom of infinity.

"The birth of the world may be defined, determined, and confirmed by the evidence contained in the Word written by Moses the faithful servant of God, and by other texts of inspired Scripture, from the first verse of the Holy Writing to the end of Divine Revelation; all which give sacred support to what will in this volume be written, in defence of the Word of God; and which the effulgence of Deity inspired his chosen servant Moses to write: the holy writer obeyed the divine inspired command, in letter and in spirit addressing, under God, the spiritual instruction contained in the sacred writings to the human race, it being pre-ordained the same should from the divine Essence flow through him to guide mankind. Jehovah's Word, having so gone forth must eternal stand; so, the earth on which men live, to whom it is written, and the creation of which the Word treats, began to be, at the moment when time commenced on her, as distinguished by God's faithful witness four thousand and four years before the birth of Christ: which agrees in letter and in spirit with the Mosaic account of the creation, that saith,

"'*In the beginning* God created the heaven and the earth.'

"The preposition—IN, is here used to notify the time when the world was created.

"The article—THE, being the definite article has a particular and definite signification.

"BEGINNING, a substantive from the verb BEGIN signifies the first original motion or cause: the entrance into

act or being: the state in which any thing first is: having herein the DEFINITIVUS DEFINITUS, the limited positive, first determines that time began at the epoch marked by Moses, when taught by the creating Spirit of God.

"The Essence of God living in eternity by the influence of his Holy Spirit, working in the soul of man, guides him, to contemplate the Almighty Jehovah causing the earth to assume her form, and to feel his fountain's flow, when light in the Word created earth bidding her illumined be. The Creator being the eternal source of light: in the beginning 'He was in the Word, and the Word was with God, and the Word was God.' In the beginning the light that lives in eternity was the Word: and light eternal in the Word living was with God, so the light in eternity living in the Word, the Word was God in the fountain of his Essence!

"'In the beginning was the Word, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.'*

"'In the beginning God created the heaven and the earth.'†

Thus writes the herald inspired to proclaim Jehovah's law in his written Word. Looking on this Rock wherein scriptural truths are based in the garden of life that is watered by the Spirit of Deity: conducted by the guardian guide, to look on the earth at the moment of her creation, when, obedient to the Word Creator she began with time to be; when to her shadow substance was given, and she came forth illumined acknowledged by Jehovah, who had pre-determined to create her revolving ball, and at whose pleasure the Word visited her vacuous unfilled bosom, to fill her empty void, with instinctive spirit in material body, which called was to *be* also to *dissolve* at his command. In wisdom Elohim decreed: his Spirit

* John i. 1, 2, 3. † Gen. i. 1.

holy willed the hour when the first day should commence, then to eternity time appeared for earth created lived, to behold the nether heaven, which already created was, by the same Almighty power! Wondrous, nor less sublime, is the mental picture, to behold the earth revolving in the embrace of immensity where a clouded vacuum was, to be released from the night of shadow, where chaos indistinctly mingled. When, as the work begun the Word created! to the Word earth inclining, instinctive spirit, then see poured, into her mass of matter, her innate fire then kindled, the particles of common matter and the particles of common spirit, became prepared to be called out in the second creation, in the formation of things, and the reducing of the indigested or unformed rudiments of material bodies, into their ranks, degrees, and orders; earth's matter being then awakened, and instinctive spirit given, to live in creation's family, as was fore-ordained should from her substance spring, and feed on her overflowings, while time his race should run: thus the hypothesis of the Creation of all things out of nothing is clear as light in the Creator: even as in the beauty of sublimity it is clearly expressed in the account by Moses given of the progress of the whole creation, wherein divine Revelation makes known to man the method and order by which, and in which, the wonderful work progressed. In the second verse of the book of Genesis Moses has written,

"'And the earth was without *form* and *void:* and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.'

"In the first part of the verse, it is said, the earth was without form and void: i. e. that the form, now full, was then empty, and unformed, in the lap of infinity: and darkness was upon the face of the deep: these truths guide the mind's eye to see, in soul-convincing light, that although the eye of God saw and his Spirit in counsel pro-

claimed *there* earth should be, that, yet, her body did not appear, until the Spirit of God moved upon the face of the waters, when material matter was by the Word created. Having been led to view the parent earth, a feeble trembling timorous mass, in the abyss of sorrow buried, cloked in the night of helplessness, and that then it pleased him at whose bidding she assumed her form, in spirit to hover on her liquid flow, disposing her instinctive will, and causing her inclining, to embrace the luminary at the moment when light shone in her from the Word generating a body, to be called earth, though then unformed was her figure a vacuum being unfurnished: from his eternity Jehovah in counsel holy named earth, though I AM the Almighty Generator as yet had not to her bosom sent his creating luminary: therefore, as is seen in the second part, 'darkness was upon the face of the deep.' So that in the abyss of darkness trembling earth existed, first in chaotic confusion veiled, when God sent in the Word, his creative Spirit forth, to give substance to the shadow, and kindle earth's innate fire: then as may be read in the latter part of the verse, 'the Spirit of God moved upon the face of the waters.' In the preceding parts of the verse it is said, 'the earth was without *form* and *void*,' i. e. unformed and empty; and that darkness was upon the face of the deep, when a ray of glory to illumine saith, 'And the Spirit of God moved upon the face of the waters!' First the Christian is guided to view in the mental field, the unformed empty earth, then to feel that darkness within, and on her surface reigned, even while unconscious clouded she, in the death of night existed, and then to behold Jehovah pouring light, that earth might drink and live: see her new-born by the Word looking up to him for life, and receiving the illuming instinctive spirit power that to her bosom brought the relief she from the source of her Creator sought.—May not the condition of earth, when in darkness, be like that

of men who, tossed by the ebb and flow of passions, exist in Satan's cloud of sin, miserable and wretched, gratifying sensual unholy feelings, in the torpid gloom of death; enduring unfelt misery, from which cloud they cannot rise, till their soul incline to God, and with the will, in praying fervour seek him, for so must they be disposed, ere they can behold his redeeming Sun, or escape the net that holds the sinner in mental blindness, to wander in the cloud of death: when the shadowed soul feels her need of saving grace, and repentant, humble seeks her God, thirsting to drink from Jesus' flow, she sees the pilot star of redeeming love, that guides to Immanuel's blood, and through that cleansing fountain, to the Father's glory; in Elohim God!

"Thus, when considering the first and second verses of Holy Writ, the mind is led to contemplate Jehovah's wisdom infinite in the plenitude of power, as the Creator of the world, and the Author of the Word, that treats of his creation; and to adore his Essence in eternity, as having pre-determined, to produce and plant in a shadowed void, where sombre silence reigned, a substance which in the light of life should chaunt his praise and nurture immortality!

"'In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.' When earth, while in chaos inclined to the Spirit that moved upon the face of the waters, then was heaven to her unveiled; she looking up sought the relief she needed, and which could only emanate from the Word, who in mercy gave it; earth then being acknowledged by Jehovah: He in his work was glorified and approving illumined her.—'And God said, Let there be light; and there was light!' 'be light and light was.'—When Deity thus spoke, see the clouded earth's instinctive spirit addressed, when the Holy Dove

had awakened her from the death of shadow, to desire the light to which till then, she had been a stranger.—And is it not so now, even at this hour? Yes, the same awakening illuming power Omnipotent, by Jesus' interceding, causes, through him, the redeeming day-star to address, invite, and relieve the souls who exist in sin, when their spirits for pardon thirsting, repentant seek his pardoning smile.

"'And God saw the light that it was good: and God divided the light from the darkness.'*

"The mind has been invited to the fountain of Him, of whom John came for a witness, to bear witness of the light, that all men through him might believe: and also, to contemplate the three divine Persons in essence One united living in the Word, that created heaven and earth: in the Word that awoke this revolving parent, bid her no longer remain in death's sable mantle draped: in the Word whose spirit sword from within her chased the frown that afflicts with sin, and its attendant sorrow; first creating within her, desire to live, then calling her to smile terrestrial joy, in the light of life that in Jehovah's presence is: the Word that from confusion's void redeemed a world that unformed in nocturnal silence rolled; where earth on which men are placed a race to run, or slothful be; to ascend in light, or into shadow fall: to secure an eternal crown in bliss, or, for a season to exist in the slavery of Satan, shut out from the glory of God! hence to be called, to receive the reward of sins by them so fondly nursed, and which will follow them to their tyrant master's abode, filling with woe's undying misery, in fire that is not to be quenched, there to endure the gnawing of the worm that never dies.

"'And God called the light day and the darkness he called night. And the evening and the morning were the first day:'† i. e. the first natural day of the world.

* Gen. i. 4. † Gen. i. 5.

" Light living in God with him darkness cannot dwell: Elohim the fountain of eternal day illumined this the temporal day; night sudden retires from the soul of man at the approach of Jehovah's spirit light: shadow flies from earth's bosom, when the orb of nature's day appears: divine light illumines in grace sanctifying the soul of man in the spirit of wisdom and revelation, opening the understanding, driving thence the vapours of ignorance and error, teaching the knowledge of God in Christ his Son, even as at first 'God commanded the light to shine out of darkness.'* Where the Spirit of God is, there is light: when the emblem orb is seen, earth from his flow drinks day.

" Guided to the Word Omnipotent the firmament creating: hear the silent voice divine say, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters:' i. e. let air embosom the newborn earth, while in the embrace of Infinity; presenting to man, an expansion in heavenly ether, a silvery gold-tinged sheet extended a holy curtain drawn, visible to man around the earth 'tween him and the heaven of heavens, along the way men's spirits look, when their exalted breathings commune with Jehovah: see the firmament of heaven glowing his tempered light, the air, the receptacle and vehicle of its beams, and the medium of communication 'tween the invisible and the visible world. Behold the creating Word fixing the firmament within itself, from the fluid waters distant, deigning to call it heaven; the heaven man's spirit eye may pierce, when the soul, illumined by light divine; can in glory meet her God.

"Time having ran a second eve and met a second morn, the Word bid the waters assembled be, that dry land should appear: the dry land, was called earth, the waters then, as seas distinguished, and Jehovah saw 'twas good his glory to promote.

* 2 Cor. iv. 6.

"Distinguishing the grand work of Omnipotence the mind perceives the rudiments of things corporeal produced, including the common mass of matter, and the common mass of material beings, or the *materia prima* of BODIES, and the *materia prima* of SUBSTANTIAL FORMS, in the shadowed void at the bidding of the Word, in a substance of matter, or corporeal moles, without form, and empty, a moment hovering in unfelt death, waiting a second creation, prepared, to present in light a globe, or circle without end, emblem of eternity, wherein is her Creator: see the parent mother, from whose material garden was to be taken, dust, to form a creature that, to be created was in the image of his Maker, to live on herwho first nocturnal impotence exhaled, until, strong in strength divine, quickened was she to sing glad songs of praise; unto Him who gave her power.

"The fiat divine obeyed, see earth's first creation in the production of something out of nothing, in the converting of shadow into substance, wherein is perceived, an effect, far, far, greater than a finite mind may comprehend: because the distance 'tween not being and being is infinite, which truth ought to convince the unbeliever, that the work of creation is a work Omnipotence only could perform, so should it establish men's faith, in Jehovah's Word!

"'And God said, Let the earth bring forth grass, the herb yielding seed after his kind, *and* the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.'*

"'And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself after his kind: and God saw that it *was* good.'†

"'And the evening and the morning were the third day.'‡

* Gen. i. 11. † Gen. i. 12. ‡ Gen. i. 13.

"Being guided to behold a second creation at God's command appear in visible and tangible corporeal bodies, educed from the rudiments of matter and form, or common spirit already prepared in the first creation, when the Creator bid earth assume her form while she in chaos cloud existed: these are distinguished; first, in the segregation of certain parts of matter, and suitable parts of the material spirit. 2. The coagulation and co-augmentation of those separated parts suitable to the varied nature of things. 3. The transposition and location of the same in their proper places and stations. 4. The supplying the properties suitable to them. 5. The forming, fashioning and adorning of the several superior bodies as by particles of matter and form, or spirit assumed and fitted to each for their individual and specific natures: and communicating to all terrestrial creatures the instinctive spirit peculiar to the nature of each work so created.—Thus may a second creation be perceived in the eduction of particular things subministered by the first creation; and, assuredly, such as, the temperature of the matter, the natural influx of the heavens, and the energy of first qualities could not produce; nor any power but Jehovah Omnipotent the Creator of heaven and earth, whose infinite wisdom had pre-ordained it should *be so:* not as being necessary, to sustain his glory, but because it was God's good pleasure, to create beings which should distinguish the omnipotence, the omnipresence, the wisdom, and the glory of his Essence!

Earth, in time, having three diurnal courses ran, illumined by the glorious Trinity in her bountiful Creator! Behold a redeemed material field, the prolific parent garden, from her overflowing and yet pregnant womb, emitting to emit herbs with fruits delicious, and all that were good, to delight and invigorate the child of her bosom, who in due time was to be formed of her dust: she having from the cloud of chaos inclined to the creating

Spirit's light that life to her bosom brought Deity's approving smile, caused nature's inspiring orb to shine:

"'And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.'*

"'And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so'†

"'And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.'‡

"'And God set them in the firmament of the heaven, to give light upon the earth.'§

"'And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good.*'‖

"'And the evening and the morning were the fourth day.'¶—When, in the sun the mind beholds the fountain flowing nature's day, as pre-determined by Jehovah: thus, obedient to the Word, the glorious orb went forth! The heaven seraphic smiled on earth the spring-tide o'erflowings Eternity yielded from that medium, filling his treasures, that he should feed the maternal parent through time, with light that gave her life: and still his duty, faithful he performs: But, then, celestial glory in terrestrial calm reigned on earth, no blot or stain appeared; all, as the rose of Sharon fair, or the lily of the valley. The sun shot forth golden arrows bathed in life, piercing the yielding parent, while on his way from the east at morn beaming the awakening, re-kindling, invigorating flow, to drape her bosom, in the robe of glory: then, retracing his way along the vault of heaven, pouring spirit-reviving, instinct quickening streams of light, to preserve the creatures of the Creator's care; calling the spirit of the new-

* Gen. i. 14. † Gen. i. 15. ‡ Gen. i. 16.
§ Gen. i. 17. ‖ Gen. i. 18. ¶ Gen. i. 19.

created to awake, rekindle her native fire, preserving her favoured matter refined, that she might yield the blessings in her living for the use of him who *was* to *be* in the image of Jehovah, to partake of the good from her innate treasures flowing, at the moment the Word had pre-determined man should live to enjoy.

"Thus may the regenerate mind contemplate a generated world which was in chaos dark, in the night of death existing, then in the spirit of nature's light breathing genial day: the fount that illumes Infinity's azure gold-tinged bosom, pierced the fruitful mother; retiring then below the wave, leaving the parent nurse to cherish the generations she in embryo held: see her evening glory smiling, greeting the departing ray: hailing also his return when morning life o'erflowed in joy. Hear Nature's voice chaunting praise whose melodious breathings enriched the heaven-born cloud that gladdened shone in the glories of the sky, where angel seraphs sung: see earth that from the shades of death was called to drink in cordial light, when first the Orb of day poured glory from his source, when Eden bloomed a virgin pure and her fair garden illumined was by the fleuves that watered the Paradise of Jehovah: behold the Fount pursuing the way, retiring behind the new-born hill, sinking below the emerald flow, governing in the creeping wave, ruling in the vault of heaven, reigning in the medium throne where infinity speaks I AM! Thus did day on her bosom live until, more distant he, the moon from his flow drank light, to feed her own, and, to pour on earth her silvery showers, cheering the shadowed night: when, a trinity in creatures, for time created, are seen, the sun the source of nature's light; the moon, recipient-communicant; and earth, the joyful object of God's care; that was late from darkness called, where she in coagulated body convulsed, volving and countervolving, within the circle to her given moved, impotent and blind; now the first of the three created, the

others on her attending, each breathing the same desire, to swell the harmonious silent praise, that filled the canopy of the skies. The sun's mediate presence smiling, preserves to earth the light in day: feeding then the intermediate moon he gives her power, to soften the shadow of night; faithful Emblem this of Jehovah's love breathing to man through Christ the Mediator! Earth's instinctive fire more vivid burning, her desire more ardent breathes, to yield the choicest herbs with fruit and flowers celestial beauties smiling, when, bathing in morning dew she, grateful showers of balsamic sweets exhaled hailing the return of her spirit's day, to rejoice in his approving smile. Deeper looking, higher ascending, the stars attention claim: those distant sparkling glories, with increased delight, are seen: their varying splendour differing speak wisdom infinite, in the omnipotent Creator; while they promote the sublimity of beauty that with them in the firmament live, enriching the grandeur of the sparkling vault; some of superior and others of inferior order, in the spangled bosom unite, and mingling powers smile to earth their piercing arrows, to gladden the new created; late benighted sister! So do the angels in heaven rejoice when a soul is redeemed to Christ! — Advancing, now, see creation's work in harmony divine: day succeeding to night, Time having began his journey here peaceful calm prevailed promising richer treasures: Jehovah had evening from morning spoke, and darkness from light divided: chaos no longer his sable curtain drew, around this floating globe, for other life being now destined she praised the eternal God! The sun her day did rule, the moon cheering the night, stars in sacred solemnity sang her spirit light! when, the glory varying oft breathing richer smiles, proclaimed in time a fourth day.

" Soon birds wing their way in air, in the firmament of heaven hovering: fishes move in the deep below receiving a blessing, in the divine command.

"The prolific parent full, overflowing fruit to cherish her child not yet created; bearing on her bosom the choicest offsprings; to delight a superior being: a family of material spirits, governed by instinctive essences, spring from the germe, the life feeding source had caused the root to send out, that they might perfection derive from the purifying splendour of his maturing flow: changed is the scene to that which was, when earth existed a clouded void in the depth of unfelt misery: see her figure draped in light, at the approach of the glorious stranger, who in the emblem of Divinity, daily appearing, to attain meridian height, bids nature's voice proclaim his source the feeding orb of day, to earth unveiled, that, from his life awakening showers, she may drink reclaiming, cleansing, matter quickening, instinctive spirit light. Exalted souls contemplate the great First Cause! bidding the sun, pierce the earth with chastening swords, wounding her with fire of love, to heal a shadowed body; to increase and feed her spirit power. The divine command revered, saluting as they pass, each quit the joyous scene; both the heavenly course pursue, and as ordained again they meet, rejoicing in Jehovah's presence: earth, grateful that her shadow 's chased, yielding to the sun's embrace, opens her stores that contain Time's generations in their own forms inclosed, each in his substance pure and in his kind distinct, all influenced by the beam that awakens the early dew, to sip the balmy sweet: her fountains then, where nectar live, exhale their odours purified, to enrich celestial air, till cherubs fan the evening breeze, while around he moves inspiring her instinctive voice, rekindling her overflowing garden's fire, causing earth, to bud, to bloom and yield her fruit enriched matured. Thus she the more favoured offspring of Creation is seen, draped in holy splendour enjoying peace terrestrial, and calm serene.

"This same earth, in the mental picture, man may view in undulating motion convulsed existing, containing forms

in shadowed air (as in the first creation) ere the Word caused his sword to pierce the sable cloud, penetrate her inclining matter, chase the spirit of darkness by creating in her bosom his refining fire: before the holy dove of light acknowledged her inclining, ere the fountain flowing day permitted was to feed her, with his spirit fire, that drove the lingering cloud of night, to beam a glorious morn, that she and her numerous progeny, might in peaceful splendour live, unfolding the riches, flowing from his love; promoting Elohim's glory!

"'And the evening and the morning were the fifth day.'*—When: five daily stages being numbered Deity said,—

"'Let the earth bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after his kind; and it was so.'†

"'And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.'‡

"Hitherto advanced in creation's field: Behold! to the penultimate of her works by the Word called into being, and in his glory clad: Earth the prolific mother, the terrestrial family yields, at the bidding of th' Eternal: being pierced by nature's impregnating darts, the creatures from her bosom spring, smiling praises to their God! all obedient moving, each performing the part assigned, by instinct guided in heavenly harmony working, to promote the end ordained: Jehovah's providence conserving governing, ordering and disposing all things, to advance the glory of his Essence! 'By Him all things consist and are upheld,'§ 'even as in him all live and move and have their being.'‖ Was He to withdraw his conserving power

* Gen. i. 23. † Gen. i. 24. ‡ Gen. i. 25.
§ Col. i. 16. Heb. i. 3. ‖ Acts xvii. 28.

creation's work would immediate clouded be, and sudden into ruin fall: no part thereof could longer endure did he not sustain it: nothing could be preserved except it were called of him.* His creatures all depend on him for their operations even as for their being: of themselves, move or work they cannot without their Creator's continual aid. Their power of acting derived is from God: who according to their nature and manner of acting within them governs guiding, that all effects may answer to their immediate causes: thus, without detracting from them by his power universal in Providence mighty working God directs them to produce their own actions according to the nature in them by him implanted; it therefore may be truly said, that what they do is properly their own act, though act they cannot, without the assistance of their Creator and Preserver: who as sovereign Lord ruleth all caring and providing for them; and thus do the eyes of all wait upon him, and in due season He giveth them their meat. He openeth his hand and satisfieth the desire of every living thing: He ordereth all things in measure number and in weight.† The world He ruleth with his hand: all things obey his will. Within just limits the seas He keeps, and over-rules the creatures that, but for his Government, would exceed their bounds. He, ruling the raging waves keeps them within the line his Law decretive hath prescribed, beyond which their fury cannot pass. The supreme governor and the moderator of all events is the great I AM! Of all in which his creatures are concerned He is the all-wise Disposer. His Providence it is that constitutes the correspondence between the Creator and his creatures: without his governing Providence Jehovah's perfections would useless be and avail his creatures nothing. These Reflections attractive are, and guide our thoughts to the creatures of God's special Providence, to

* Wisd. xi. 12. † Ps. cxlv. 15, 16. Wisd. xi. 17.

protect whom his spiritual shield always is extended, and these favoured children are distinguished in the offsprings of him, whom the Word did create, when Deity said,—

" ' Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' *

" ' So God created man in his own image, in the image of God created he him: male and female created he them.' †

" In man behold a ruler, to whom dominion was given, over the creatures which from earth were into being called, when

" God blessed them and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue *it:* and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." ‡

* Gen. i. 26. † Gen. i. 27. ‡ Gen. i 28.

A VINDICATION

OF

THE BOOK OF GENESIS.

PART III.

"Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.—But if a man walk in the night he stumbleth, because there is no light in him."—*John* xi. 9, 10.

ARGUMENT.

MORNING dawns: TRUTH in Eden engaged in prayer and praise: so the lark tunes his soaring note, inviting the soul to melody!

"Spirit of bliss, divinely fair; sacred fruit of heaven: aid me, now my soul looks up, to sing the glories of creation: guide me to enjoy thy treasures in the pearl-drop o'erflowings of morning dew, tho' these too infinite are for man to measure: how then shall finite minds his glory span; whose essence in eternity flows? Come, offspring of the eternal One, in conquering silence, strike the sinner's ear: awake the slumberer to feel thy whispering voice of love. Let the seraph torch thy votary inspire now in thy sight the chords I tune, to breathe the song divine. Be with me in this thy conscious garden Elohim shield Almighty!"

INFIDELITY approaching, sudden exclaims, "Elohim! I've heard that name before: well do I remember when, I felt

a wave of anguish roll, in silence reproving my trembling *soul:* shall I this day afflicted be: or, conscious learn my destiny?"

TRUTH. "Well met: mayest thou in peace enjoy this morning fair, now glories from on high rejoice the mental Eden; while beauties by the sun-shower fed delight the mirror eye; crowning earth's created family, wherein is more glorious seen the Deity's Omnipresence in the Omnipotence of Jehovah, who by *the* Word and in *the* Word heaven and earth created; Whom all creation honour and obey (ungrateful man excepted.)"

INFIDELITY. "Are all the works of creation subjects of God's Providence?"

TRUTH. "Yes. Now, as in the beginning, they are and will, while time may be, remain subjects of God's general Providence: their actions, directed are, and governed by, the working of the intermediate agent that rules in the *instinct* peculiar to their species:—But, the nature of the spirit influencing them, being inferior to the breathing essence of Deity which constitutes man a living soul, the creatures lower than him in creation, are not contemplated as being, so much, the subjects of Jehovah's special Providence, as man, who, created in the image of God, reflected his Maker's likeness."

INFIDELITY. "May we consider the Dog, the Horse, and other creatures of the brute families as having the power of retaining received impressions? Do they not possess memory?"

TRUTH. "No. Memory may not be ascribed to the brute, or to any inferior work of God's creation: because where memory is, there must necessarily be a reflective faculty, and other intellectual rivulets, which issue only from the soul of man, as branching from the immortal essence that is quickened, and immediately fed, by the spirit breathing of Jehovah: whose breath exalts, above the *instinct*-kindling, creature-preserving, matter-govern-

ing spirit of the brute creation, and all inferior works; which, created by his Word, also are by God distinguished with powers peculiar to their nature, these being by the Creator given, as by his directive Providence governed, under the influence of the intermediate agent, with whom the First-Cause is ever present; governing and conserving: his Providence awakens their innate instinct spirit, and working therein, guides them where it is good they should be, propelling, restraining, exciting, subduing, directing and governing the life by Jehovah granted to the creatures of his care, even to those, which are fed by the fountain He created in the feeding orb of nature's day; who into earth's bosom pours liquid fire, to awaken the germes which in her womb are planted, to mature the fruit her bosom yields, causing all in earth, seas, air, and skies, to breathe their Maker's praise.

" Brutes and other creatures, inferior to man, have not power to think, to reflect, nor to reason with themselves, or with each other: they are guided to attach, faithfully, to mankind, by the instinctive spirit peculiarly inherent, planted in them by God; as by him adapted to their nature: this instinct, natural to all, in order works, under the universal gubernation of his governing Providence: In some it breathes, a seeming, continual calm: in others, *instinct*, being at times influenced by inferior spirit, propels or restrains, apparently, according to the inclining or the stubbornness of their will: sometimes, when looking on man, they seem to disapprove of the glance of his eye or the expression of his countenance, and are seen to withdraw from him: also, at times, furiously rushing on him, they commence an attack; their instinct being, by the presentation of the object, or creature, spontaneously awoke, the instinctive, approving or rejecting, sensation appears within them working, and is immediately expressed and acted under in the spirit of their nature.—Often, thus, is a dog, a horse, or other creature to be noticed, as approving,

or rejecting the invitation of man, even as their nature may be docile, and as they are held in awe by the presence of God's image beaming from his mind, reflected to them from the mirror that opens to the soul: so are they offended at the appearance of the envenomed cloud with which Satan drapes the shadowed sinner; and, the less that holy calm dignity of the Divine image which gave immortal glory to the first of the human race, be blotted or deformed, the more eager will the creature approach man, and in fond caresses, express eagerness of desire to be near him: this truth is so forcibly striking that, were not such opposed to the decretive counsel of God, it would almost seem to say that the creatures thus by instinctive spirit distinguished, possessed reason, and reflection: But, neither the brute creation, nor the inferior creatures possess or require intellectual faculties: When men contemplate them in the spirit of truth, it will be seen that their natures and powers, thus manifested, are in perfect harmony with the infinite Wisdom of God, who created all things, living for man, for his use and service. If men take surprise this should be written, or that any creature of Jehovah's creation should flee from their presence, elude their grasp, or oppose their approach: Let them remember that offending man was the cause of that creature's degradation: They then will while reflecting feel 'twas man who admitted sin, to afflict the earth and all her offsprings; when, in excess indulging, he permitted the poison in him to flow, and Satan to ascend the throne where while holy, Jehovah's Spirit reigned; and therein to emit clouds which veiled, from his spirit eye, the glory of his Maker's image; leaving the creature in sin deformed, influenced by Satanic agency: Men cannot therefore in justice marvel, that the brute creation, afflicted by man's crime, should retire from the deformity which shadows him, or at seasons attack their peace destroyer, in him who, while he retained his Maker's likeness, lived beautiful in divinity; and toward

whom the instinctive spirit within them acted in peaceful calm, guiding and influencing, under the government that preserved them in subjection: they then were duly awed in the presence of the being who exalted lived in the image of his God, to rule and govern the creatures for him created.

" Jehovah, having pre-ordained man, to have dominion, constituted him in a perfect and free condition, and breathing in him the effluence of his Spirit, therewith gave power to exalt him above other creatures, over whom he was to rule, and, governing himself and them, commune with his Creator; this was given to Adam, and in him to his posterity: in Adam therefore as the head and father, under God his Creator, is seen a Representative for his children; if disobedient, for their ill, if obedient, for their good: Thus for Adam and the branches that were to spring from his tree, the goodness of God had provided a store of blessedness, transmissible from parent to child, under the almighty and holy breathings of the most high eternal Essence, which was given to him and them, that they might in freedom partake, and enjoy: Not that man merited this distinguished favour, but, because of Almighty's merciful Love having in his Holy Spirit, Counsel, decreed, and ordained him, to be, his vicegerent here on earth, a representative of the King of Heaven, who is the supreme Lord of All! Man being in freedom placed, to govern, on his happiness and liberty depended also the well being and freedom of the earth on which he lived, as well as of the creatures under his government.

" It, therefore, was of the first *vital* importance that man should, with the power given him, govern himself, by living in obedience to the Divine Law which his Maker——Jehovah imprinted in the fleshly tables of the heart, the soul's, then, illumined garden; and where his Maker's image in glory effulgent shone: But, from the beginning it was known, that if man transgressed the law of God,

his nature would become corrupted, and, as a natural consequence, earth and her family would feel the afflicting deforming change; because then sin would reign in the throne, where unsullied glory had divinely shone, draping the creature formed of earth and spiritualized by Elohim's, heaven-inspiring, breath; which caused a god-like dignity to beam from Adam's countenance, reflecting the image that reigned within the soul's illumined throne: this effulgence from him beaming ruled the brute creation, caused the creatures around him to rejoice in freedom, each being blest after his kind, approaching with a fond timidity and glowing awe, would conscious seem of the superior Spirit that distinguished him who created was in the likeness of his Creator! So the lion and the lamb, fondling, his presence seeking, would, delighted crouch before him; as their instinct natures, rejoicing, mingled to meet his smile; honouring him whom the Creator of heaven and earth, had quickened, and placed to have dominion. Thus may men contemplate earth's family influenced by nature's Spirit's orb, whose fire continual speaking at seasons, causes them to sing, in the works of God's creation; whether it be in the ocean depths, on the snow-tipt mountains, in the clouded cavern, the spangled meadow, the richer forest, the verdant hill, or smiling vale, his power is felt by all, while gratitude renders tribute.—And yet do ungrateful men rebel, even to reject the Word of God, when all, inferior creatures, lift their late reclining heads, praising the First Cause—Creator. Life's fire, in their bosom again rekindled, they, breathing new morning dew appear, arranged in beauteous tints, flowers with each other vie: shadow being chased; Nature awakes the morn to greet, smiling to embrace the day-preserving Orb: Did not that Fount appear: were not his beams permitted to inspire Creation's work: did not his glowing car go forth to pour his rays in earth, she would be left in the night of death, to sigh in chaos

clouded; tremulous hovering; in the folds of darkness buried; deprived of light that now gives her power, to praise the holy God, whose Providence, in her instinctive spirit governing, redeems, by the Word, from the abyss of shadow; guiding her to gaze on heaven. Holy Spirit light to man shines a spiritual freedom: But while existing in the clouded garment worn by sin, in Satan shadowed, he is Belial's son, and delights to feed on the fruit of folly; his soul obscured by darkening streams, veiled remains the mental eye, unable to perceive truth: In the gloomy field, wherein he is permitted to wander, alluring images flit in fancy's dreams, by Satan exhaled, to drape the soul in death. Men thus afflicted perceive not the saving luminary, except as a flaming sword, while they delight in the Mammon of unrighteousness; nor can they rejoice in Jehovah's glory that feeds with the light of freedom, while they lukewarm exist in sinful clouds of slavery:—The spirit's eye unveiled must be, ere they will know their misery: their soul must be released from the death of sin, ere they will see the radiant robe of light that drapes the Word in Truth eternal. To them the Spirit of the Saviour saith, Seek, seek, by Faith and Works, your sight first to obtain, that you may be enabled, to look from your burdened soul seeking relief in Jesus' Blood, and through his mediatorial fountain-way be permitted to commune with, also to enjoy the peace of, God! Embrace the saving light that feeds with light eternal:—Taste the oil of redeeming love that God through Christ to sinners offers: rejoice that to men is given the Book of Books whose perennial streams water the believer's Eden, causing the soul to bloom, ever yielding holy fruit, matured to meet her Saviour! Come, come, from the darkness away, no longer remain bound in the nocturnal prison, unable to unbar your dungeon doors. Pray the Author of the Word who inspired his chosen servants to write the same, for man's good, to grant the

preserving beam to shine, bearing to feed the Spirit star, that guides the Christian to the Book by Jehovah draped in the righteous robe of Life eternal."

INFIDELITY. "How did earth first become *illumined?*"

TRUTH. "When earth an undulating body in chaotic confusion rolled, we have contemplated her, as inclining to the Spirit of God that moved upon the face of the waters: when earth so inclined then did the Word wield the sword of life in light illuming her instinct spirit, driving the reign of shadow thence pouring in nature's cordial, to kindle her innate fire, that under Him she her offsprings might prepare, to praise Jehovah their Creator! And so it is with men who in Satan's clouded vale of death exist, sinful passions brooding; feeding on the fruit of folly: for until holy desires awake in them and they, doing His will, faithful seek the Lord, approaching Him through Christ the Christian's Head; they cannot know *his glory:* —But when their minds incline to the light His Holy Spirit gives, then Satan is driven from the throne of the soul; by the flaming Spirit sword."

INFIDELITY. "What influence has the Sun in Creation's Works within the bosom of the earth?"

TRUTH. "The Sun, piercing the spirits of Creation's Works, feeds the o'erflowings of earth's bosom and fills the generations within her hid, causing all to yield respondent to the quickening influence, and the maturing flow of the medium vivifying spirit which proclaims the approach of morn, inviting earth's offsprings to awake, and drink fresh vigour from his reviving smile; and, thirsting, they incline to him, *each* in his varying degree of beauty shines, being by a sun-beam, that is shot from that fountain flowing day, *pierced* and *fed:* so do all distinct honour pay to the luminary by whom they are inspired, preserved, and cherished: To him whose piercing rays enter, live, and act within them in the instinctive spirit's awakening impulse, causing the inferior creatures, and trees, herbs and

flowers to acknowledge their Creator, by inclining, and living, obedient to his glorious emblem source: thus their instinctive eye regards the sun, as the medium through whom life and glory to them flow: while, in return, they grateful fragrant dews exhale, to enrich his glory hovering in the skies. Climbing the vault of heaven, ere he attains meridian height, the flora family smiling, yield their liquid sweets to the splendour of his glow, each saluting the departing ray with a last perfume, relaxed again recline, all on the parent plant, while he, to whom they have their homage paid, retires from them below the wave leaving the mother nurse, to re-imbibe her reviving dew and refresh the family in and on her bosom living. Thus, the sun, created by the First Cause Jehovah! and governed by the same Almighty power, is ever feeding, and enriching, attracting and repelling, preserving the terrestrial treasuries full, of pure refreshing fluids; which, at his approach awake, and grateful meet the feeding source."

INFIDELITY. "At what watch may we consider the computation of time began?"

TRUTH. "Whether the temporal day be measured from sun-set to sun-set, as the Jews and the Mahometans do, or from midnight to midnight as Christians do, either will be found to be in perfect harmony with the spirit of the sacred Scriptures. But, if the second verse of Holy Writ be seriously entertained, it may appear, that when first called to be, earth was in midnight darkness draped; shadowed, as the soul who exists a stranger to the presence of her God. Until the Spirit Holy approached the face of the waters, evening veiled the earth, and floated in her bosom. Now, as the orb of nature's day retires, a nocturnal robe she resumes: hence the night and the following morning makes the day:—But, the darkness which was upon the face of the deep, ere earth illumined lived more profoundly terrible appears, than any natural darkness, that has,

since then, been felt.—According to this computation the ancient inhabitants of central and western Europe measured the day; and this agrees with the inspired language that tells us, when the earth began to be; when *terra* from the death of night was awoke; to enjoy the light of day."

INFIDELITY. "May not the term day signify and include a superior portion of time to that we compute to be a day?"

TRUTH. "No. The name day used in reference to time, limits and determines, signifying light or sunshine, and is from night distinguished, as light from darkness is, by God divided. The time between the first appearance of light and sun-rise is the dawn: so, when the Spirit of God hovered upon the face of the waters, then did *terra* first luminous grow, on the vivified bosom of the new-born earth; whose innate fire the torch divine had kindled; permitted as ordained, so, to be, because, while existing impotent in the shadow of night, she looked up, inclining to the conquering spirit light that unto her shone day; giving to her instinctive spirit; the redeeming relief she sought . . . And so it is with the sinner, when he feels his need of saving grace, and the eye of faith within him, is opened, the will then inclining to the disposition of the humble penitent soul; praying to be guided in the way, Christ for sinners illumined, that men may draw nigh salvation's fount, and commune with their Maker; the mind convinced, the soul converted; the mental eye perceives the star that shines in the way to bliss: passing through the field of redeeming love, the thirsting spirit, by the divine effulgence won, bathes in the streams of light, and with the same permitted is, to enjoy her creating Parent's smile!—Considering the question in the light of the Holy Scriptures, they prove to the convincing of every Christian mind, that in the computation of time, the day is limited as determined in twenty-

four hours ; such at the beginning being the divine appointment, as pre-ordained, since then Christ and his people have considered the same to determine the temporal day, such now by Christains is acknowledged as a day ; the same number of minutes, or of seconds will constitute the hours Deity determined should be a day on earth, while on her bosom, time might run his race, and to eternity cede his throne."

INFIDELITY. " Why is evening named before morning ? Is it supposed the work of creation began in the evening ?"

TRUTH. " Believing in the Word of God and honouring its spiritual signification, the Holy Bible is felt to be the sinner's guide to heaven ; surpassing every other writing, even as the infinite mind of God exceeds the finite mind of man : as a Book inspired by the Creator of whose works it treats ; the true interpretation is that which meets in the divine attributes of the Almighty : and is applicable to the condition of man ; to whom it is given, as a guide to the presence of his Maker, whose humanizing and spiritualizing truths it contains. Remember then : earth existed in evening shadow, in midnight sorrow buried, a burden to herself, in a cloud of deathly hue, when creation's work began : then inclining to the life-inspiring luminary, the morn of day dawned on her bosom, and she first breathed in light. And so it is with sinners who thirst to receive regenerating light : by faithfully seeking God, they deliverance from shadow find ; and living with him, who created them, they walk illumined in his glory."

INFIDELITY. " May not earth have lived in darkness ere illumined by light ?"

TRUTH. " No. Until light by God communicated was earth was uncreated, without a luminary, a shadowed nothing she, till light generated her : 'twas then the moment, when Terra smiled ; the new-born star of light divine ! Where the Holy Spirit is there is light : but where that

Glory does not shine, there chaotic shadow in unholy silence dwells: as an object of God's care, earth being pierced by his Spirit arrows, she awoke to life."

INFIDELITY. "Do men err who think this terrestrial globe was at first created a smaller body than she now presents: and that a subsequent act, or acts of creation, in a superior covering of the earth may have had place, at the period distinguished in the Word written by Moses?"

TRUTH. "Yes. Men who so think do, greatly err: God through Moses saith: In *the* beginning God created *the* heaven and *the* earth, not the heaven and another, or a superior earth, therefore are these words omnipotent to satisfy the mind of every christian, since they show, the earth was wholly created by the Word at one and the same moment; according to the Mosaic account of the creation; which is distinctly apparent by the article *the* preceding the noun earth: there *the article* limits and determines."

INFIDELITY. "How may the 27th verse of the Book of Genesis be explained to meet the pronoun *them* in the noun *man?*"

TRUTH. "God, having predetermined to create man of the dust of the ground; and to inspire his form of clay, by breathing in him a spiritualizing essence; to reign in the throne of his soul; immortalizing the being within and around whom shone the divine glory, that distinguished man, illumined by, and living in the image of his Maker; whose spirit-star shone enthroned; ruling within the hallowed Eden: feeding supernatural gifts: illuming the intellect: filling the soul with good: holding the will in subjection to her directing principle: preserving regular desires: and in divine knowledge revealing the will of God: observing the Law, man, holy lived, constant free to good: possessing all, enjoying all, to exalt him in his happy state of freedom: affections pure and moderate, were by celestial reason guided, while he used the ability

and grace unto him given, revering the spiritual Law reigning in the heart. And, the overflowing Fount of Love, willing that man should solace feel in a help meet for him; as pre-ordained so had wrought, that from him woman should be taken, in body and spirit formed both united, to live in terrestrial calm; sighing celestial glory: thus twain in Adam were both created, waiting another creation; when they might walk two apparent who erst had moved in one: thus God created man in the image of himself: (i. e.) in the image of his glory: male and female created He them: then addressing them both in Adam: 'Blessed them and said unto them:' 'Be fruitful and multiply and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' This command Deity gave to those He had created and distinguished in the glory of Him whose image illumined the form man first presented; wherein a companion for him lived. From man so created, woman was to be taken, that they, in due time might procreate; and by multiplying their race honour the spirit which within them reigned in the glory of Jehovah: so lived they on *earth*, whose bosom o'erflowing yielded blessings for them provided by their bountiful Creator: who gave them, every herb bearing seed, and every tree in which is the fruit of a tree yielding seed; that it to them should be for meat.' 'And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein *there is* life; God saith, *I have given* every green herb for meat: and it was so.'

"'And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.'*

"From this verse men may learn, that in six days the heaven and the earth, with all things thereunto appertain-

* Gen. i. 31.

ing, were by the Word created; and, in the beauty of sublimity, breathing spirit pure: when God pronounced them *very good.*"

INFIDELITY. "Can cause be shown why learned men differ in the interpretation of the Scriptures?"

TRUTH. "Because those men who give an explanation that honours not the Spirit of the Word, wander in darkness, unable to perceive the Truth: therefore the fruit of their efforts is shadowed as the tree whence it springs: the cause made known, the effect is immediate traced, into the field of clouded nature; tho' men cannot perceive how far that shadow extends:—The explanation given of Holy Writ, should present illumined by the Spirit of the Writing God has vouchsafed to man, in the Book of Books, which is draped, and fed, in and, by the glory emanating from Jehovah's flow. The cause so many err, who presume to interpret the Sacred Page will appear, on reflecting that human nature is corrupt, and that men, delighting in the corruption which darkens the prospect within, and around them, shun the light, to indulge deathly pravity, and, moving therein, are unable to meet the Word of Truth; wherein lives glory divine: rejecting that adorning for the soul, in their bosom guilt awakes, then conscience strikes; while satanic influence exhales a cloud to blot of the Bible, the beauteous parts which are most opposed to features darkened and deformed by sin: refusing thus Holy Spirit pure, to nurse, to indulge in matter's corruption: moving enemies to God and his Christ: fancying their mortal eye under evil tuition can inform them better than the Spirit of Jehovah whose truths they would pervert, in vain endeavours to drape the phantom shadow falsehood, with the Robe celestial of light and glory in Elohim living: A propensity to evil wanderings forces them beyond the limits Reason and God prescribes; so oft as, in their dark imaginations, fancied forms are hovering: Under the reign of the mis-

guiding governor, they labour hard to *create* and by him are advised to present to view *life* they claim, as the offspring of their impotence.—A presumption this, akin to that, for which Lucifer from heaven was hurled, to dwell in shadow's gulph, eternal death in ruin plotting, distanced far from knowledge true, which, in holy wisdom divinely shines to exalt the creature man: A science this that blinds the understanding and blots the soul with Satan's throne; for there, the evil banner he unfurls, his votaries are won by the alluring charm, so in dark paths they stray from the way that illumined is by the Lord of light. A spirit eye they have, tho' they perceive not: the soul being veiled in shadow, their natural eye falsely scans the glories of the illuming Word: Unable to enjoy the beauties of God's creation, a mountain in his Word they find; which out of the way they cannot remove; over which they cannot climb; the treasures of whose bosom they cannot understand; thus it remains a stone of stumbling; a Rock of high offence. Blessed be that Rock, therein Elohim's Spirit lives, even the Rock of Ages; conquering, yet, to conquer: there the Fountain flowing truth is found in whom man meets the Creator of all things; the Father, Son and Holy Spirit, the uncreated, the ever creating, Trinity! to whom angels hosannas sing, praising adoring the eternal King; whose Throne is in the Heaven of heavens: whose footstool Terra is."

INFIDELITY. "Have Angels been from Eternity? Are they created beings and real substances?"

TRUTH. "The spirit essence of holy Angels have from Eternity lived, in the fountain source of the Creator God! But as separate united *finite* intelligences the angels, guardians o'er man who was to be on this earth while time should run; created may have been, with the *nether* heaven, and the earth, on the first day when time commenced: Hence, might the holy Psalmist sing, 'Praise ye Him all his angels: Praise ye Him all his hosts: Let

them praise the Name of the Lord : for He commanded and they were created!'* Also Jehovah! out of the whirlwind, calling upon Job saith, 'When the morning stars sang together, and the sons of God shouted for joy!'† Here the Christian's mental eye is guided by his guardian angel to contemplate celestial spirits, offspring emanations of the eternal Tree chaunting unto their Creator, grateful songs of praise, when beholding the new-born earth, on whose bosom, and in whose womb, were to hover, while time might be, kindred spirits charges of their guardian care. Although the holy angels are invisible to the eye of sensual perception, yet the spirit eye illumined, may contemplate them as real substances, without any corrupt bodily parts: immortal in their nature, finite essences, filled by God with knowledge and power: unable to work miracles, to know the hearts of men, or future events, which contingent are: But created were they, pure and upright, with ample power, to live in favour with their Abba! Creator! as spiritual beings, agents-free, to praise their Parent in heaven, or blaspheme his holy Name in hell. While obedient to the celestial Law, blissful happiness from obedience flowed to exalt their spirits in the infinity of glory: But on abusing the Freedom given, they from the presence of God must be shut out; and into the gulph of misery fall. Angels being in spiritual liberty created; some, faithful proving; preserved their bliss in Jehovah's Paradise. While others presumptuously transgressed His Law divine, and immediate from height of glory; to depth profound in misery fell.—Thus were angels, created holy, divided into good and evil: some became devils by transgression and from heaven were cast out into hell, and there are reserved in everlasting chains under darkness unto the judgment of the great day.‡ Their spiritual nature, and natural faculties, still retaining, these

* Psal. cxlviii. 1—5. † Job xxxviii. 7. ‡ 2 Pet. ii. 4. Jude 6.

are those who, by their wilful rebellion, lost the grace and favour of God, and incurred the justice of his eternal frown.

"But the holy angels who pursued the paths of duty and of glory, still enjoy their fill of bliss: adoring, praising, honouring Him from whom all blessings flow: and these are employed by God, to defend his faithful servants; in all their works and ways: the holy angels stand before God, to perform his will; and glorify his name.* And they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.† The angel of the Lord encampeth round about them that fear Him, and delivereth them.‡ . . . . The Lord God also permitteth Satan and the evil angels, in works of darkness, to try the good with temptations, and to assault the righteous, for the trial of their constancy, and graces: so doth God at times deliver the wicked into Satan's slavery, who leadeth them captive at his will."§

INFIDELITY. "May not the term DAY imply a year, or a longer period of time?"

TRUTH. "No.—The Hebrew word translated 'evening' is retained by some of the Greek Poets: Hesiod says, 'Out of Chaos came Erebus and the black night: and out of night Etlar and the Day.' Aristophanes saith; 'Erebus as the mother of night, brought forth a living egg.' Orpheus was of the same opinion. Thoughts like these may present a shadow of secondary sublimity: But how inferior those of Empedocles who presumes, 'that when mankind sprang originally from the earth, the length of the day by reason of the slowness of the lunar motion, was equal to ten of the present months:' an assertion this without the resemblance of truth, and directly at variance with the Word, man's guide.

"God omniscient, omnipotent! made all things perfect; and perfection admitted not a varying: Jehovah, from eternity, knew what would be; and in wisdom infinite pro-

* Psal. ciii. 20. Rev. v. 10, 12.
† Heb. i. 14.
‡ Psal. xxxiv. 7.
§ 2 Tim. ii. 26.

vided for its being: with Him there is no variableness, neither shadow of turning. The sun, the moon, the stars their appointed courses know and have pursued their duties regular, from the beginning until now, and will while time shall be on his way to the closing of his mission.

" Mr. Whiston, in his dream of shadowed wanderings dark, was of opinion, that the six days of creation, were equal to six years, a day and a year being, as he thought, the same before the fall, when he supposes the diurnal rotation of the earth about its own axis began. To chasten this impious thought, men, believing in what is there written, should receive the Word wherein, at the 14th and following verses it is written—'And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for *days* and *years;* and let them be for lights in the firmament of the heaven to give light upon the earth: and *it was* so. And God made two great lights; the greater light, the sun, to rule the day, and the lesser light, the moon, to rule the night: *he made* the stars also.* And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night; and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day.' Jehovah made the greater light, the sun, to rule the day, and the lesser light, the moon, to rule the night. The Sun, fair emblem of Deity predestined to approach at morn, and to retire at eve, as a luminary to rule nature's universal day: his life-feeding fountain when first made, was to be, for signs, and for seasons, and for *days* and for *years* in the firmament of heaven, to illumine and invigorate this maternal parent: *days* from *years* are thus distinguished; as inferior portions of time, even when time began and earth's diurnal rotation about her own axis commenced; her velocity has not varied, although she

* Gen. i. etc.

is burdened with sin: The Sun to whom her instinctive spirit eye hath looked since first fed by him with light, has faithful into her bosom poured his preserving regulating cordial fire, sustaining the power that within her lives an unvarying moving principle, guiding and conserving under, the Providence of Elohim! —The lesser light, the moon, emblem of the second Person in the blessed Trinity, being born under, and made to live in, the predominating influence of the sun, attended when first created, and now attends the fountain orb of light; without him she might not live, his presence 'tis that gives her life, she from his flow drinks day: by the fire of his spirit her lamp rekindled is, she cheers the earth with a reflected smile: Thus governed by her Creator, since the sun first illumined her, that fountain orb and she their duty faithful have observed without any varying motion, to what was preordained by the Author of their being, who regulated to regulate, who governed yet to govern, the heavenly offsprings of creation: all which in obedience live serving their Creator!

"The stars also, illumined spirits, harmonious join, fed by the universal flow, they awake to cheer the night that illumined soft, man may repose; trusting in his God; so as at first when time began to be, earth governed by th' Eternal One, her daily stage has known, and faithful she performs the same in the time by the Spirit of Eternity marked, even as pre-determined, while shadowed she without *form* and *void* a circle in infinity filled; a vacuum dark unfurnished: ere she, the sun and moon, lived in Jehovah's light.—Who, having then appointed, did at first and now doth, by his conserving care, sustain all creatures in their being, causing them to work, as pre-ordained they should: God is not the author of confusion: working he preserves order in the motion of the creatures by the Word created: He is unchangeable; therefore nothing by him is changed; his creatures produce their proper actions, in freedom, according to the nature He hath implanted in

them: their faithful spirit active, firmly fixed, established to live through time in obedience inclines unto the decree divine.—Man's woe is the effect of *sin* by serpent subtilty introduced, and embraced by man, when he from his Maker's presence fell, a slave to Satan a prey in death: But, although man permitted was to fall from life and blissful joy, to feel the power of hell, by which his nature experienced a change, which shock clouded the parent earth and the offsprings of the maternal bosom, yet her velocity did not vary, her stage diurnal she performed, as when time began to be: the motion of the heavenly bodies varied not; but in order as when at first established they, obedient to the divine command, continued to move the same; tho' then influenced all might be, to perform the celestial mission veiled in heavenly sympathy, seeing that earth, having assumed her shadowing mantle, in the secret silence of accursed death, sin and sorrow brooded: yet more rapid or more slow on her axis she did not move: But, burdened then with sin, she in affliction laboured, a sorrowing mother; running her daily race. The fruit of disobedience having the spirit clouded, the same oppressed the offsprings of her bosom, as well as her inmost treasures, causing life's instinctive fire to burn in shadow deep; being unable to flee from the sin committed by the child of dust, made her spirit tremble: Still, in mercy to her bosom family the fount of day in glory radiant shone, feeding with the cordial of his chastening swords, preserving matter in life, to multiply her progeny, tho' the sinful vapours she then exhaled from her vision veiled the first effulgence of his brightness.

" 'Thus the *heavens* and the *earth* were finished, and all the host of them.'

" 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.'

" 'And God blessed the seventh day and sanctified it;

because that in it he had rested from all his work, which God created and made.' A Sabbath of rest was thus ordained that man from labour might live free and faithful serve his Maker, by following with holy zeal the Divine example first unto him given; by the Author of his being."

INFIDELITY. "Is there any other evidence to favour what you have assumed with reference to the time constituting a day?"

TRUTH. "Yes, God's Word contains evidence, supreme divine, that transposition cannot cloud, which Satan cannot blot, when truth armed, in Jehovah's strength appears to wield his spirit sword.

"When speaking to Noah God said, 'For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And it came to pass after seven days that the waters of the flood were upon the earth.'* Here the Almighty takes account of the determined time called day, as He the Creator did, when his Fiat holy had first gone forth; when time began to be. The permitted change was caused by sin, but God tempted not the creature to transgress, neither did He sanction the transgression: His foreknowledge knew, what would be in time; so did he provide that the working of the heavenly bodies should not be deranged thereby: true and unvarying the Creator is; unaltered and true his creatures are; save those whom sin doth stain: the time that distinguished a day before the Fall of man; has been by God and his servants reckoned even as before the sinner fell: the same now is, and will be by Him and them considered to limit the natural day, while time is on his way to the haven of eternity. — To the people of Israel, God gave a Law, in obedience to which they observed several feasts instituted by their Creator and Pre-

* Gen. vii. 4 and 10.

server whose Providence rules over all his works to the benefit of the creatures by Him created: but more especially for the benefit of man within whom lived and from whom reflected the image of the Lord Jehovah.—In the ordinances of the Law thus given were some which had a three-fold use, because they contained First—Something typical to be entertained in memory: 2. Religious or ceremonial, describing some special service ordained to be performed: 3. Of a typical and prophetical kind; as relating to the Messiah who was to appear and prefiguring occurrences divine counsel predetermined should be found in, or concerning the promised Redeemer: Two of those feasts, being peculiarly striking, in glory meet our present purpose: noticing them; May the Holy Spirit fan a flame in the souls of men, and chase a shadow that yet may linger there, opposed to the true interpretation of the word *day*.—These two Feasts are distinguished as, the Paschal Feast, and the feast of Pentecost:—Proceeding for a moment to consider the uses and ends involved in these institutions; it is observable.

"The feast of Pascha was instituted by Jehovah on the departure of the Israelites out of Egypt: and the divine command repeated upon the tenth day of the first month. When, a lamb was to be taken and killed on the Fourteenth day of the month at even, and to be eaten with unleavened bread that night.* This was the beginning of the feast of unleavened bread: The solemn festivals and Sabbaths among the Jews began from the evening of the day preceding and ended at the evening of the day following, therefore the evening of the fourteenth day was counted in the day following, and thus are both recorded as the fifteenth day;† which was distinguished as the first day of unleavened bread; so that day and also the seventh day following were observed with great solemnity while the feast of unleavened bread lasted.‡ The day after the

* Exod. xii. 3. 6. † Lev. xxiii. 6. ‡ Exod. xii. 16.

feast the Priest was to receive a sheaf of the first fruits of the harvest and to wave it before the Lord:* Considering then that in Palestine corn harvest began early, about the time of the paschal feast, so may it have been about the time of the Paschal Feast when Christ's disciples plucked the ears of corn,† or the second Sabbath after the first which shows agreement with the computation of Sabbaths between Pascha and Pentecost, or the second Sabbath: It is also received among the Jews, that the feast of Pentecost, called also the feast of weeks, was instituted by Jehovah in remembrance of the giving of the Law upon Mount Sinai, on the fiftieth day after the first day of the first Passover, when the Israelites departed out of Egypt: 'And ye shall count unto you from the morrow of the Sabbath from the day that ye brought the sheaf of the wave offering seven Sabbaths shall be complete even unto the morrow of the seventh Sabbath shall ye number fifty days.'‡ Here it appears the Feast of Pentecost was appointed to be always on the morrow after the Sabbath day, on the first day of the week: and altho' there is a difference in the Christian computation and the computation of the Jews in relation to the paschal solemnity; they both agree it was to be on the first day of the week, only the christian's computation of fifty days includes Easter-day: whilst the Jews' computation of fifty days began from the Pascha exclusive of the first day of the Feast. They came to Sinai in the third month.§ On the third day following the Law was given.‖ So that if their months be reckoned as the Egyptians, (thirty days to a month,) then counting fifty days from the fifteenth day of the first month exclusively for the giving of the Law: it occurred on the fifth day of the third month: But if they are distinguished as lunar months one twenty-nine and the other thirty days: it will

* Lev. xxiii. 11. compared with Deut. xvi. 9. and Luke vi. 1.

† Luke vi. 1. ‡ Lev. xxiii. 16. § Exod. xix. 1. ‖ Exod. xix. 11.

then appear to have been the seventh day of the third month: both of which agree with the Word; and also with the tradition of the Jews, as relates to the instituting of this solemn Feast: shewing the Law was given upon Kar near the fiftieth day after their departure out of Egypt. —Striking also is the divine correspondency between the typical Paschal and the true Passover; the Redeemer Jesus Christ! A Lamb without blemish was slain: herein is seen an emblem and special prefiguration of the Holy God-man! Not a bone of the Paschal Lamb was to be broken.* This was fulfilled in the Redeemer's death.† The blood of the Paschal Lamb was to be stroke upon the door-posts, as a propitiation against the visitation of the destroying angel.‡ The Blood of Christ was a propitiation for all who come to God through Him: The season wherein Christ died was the evening of that day on which the Paschal Lamb was to be slain, the fourteenth day of the first month—Immanuel having kept the Passover and instituted his Supper the night before his crucifixion.—The same night He was brought to the council, etc.§ The next day they brought him to Pilate who condemned Him to death, at the third hour; or nine of the clock the same day: which day is called the preparation of the Sabbath.‖—The day before the Sabbath.¶—So the preparation, of the Passover, and the Sabbath drew on.**—The Jews, therefore, because it was the preparation, that the bodies might not remain upon the cross upon the Sabbath day (for that Sabbath day was an high day,) besought Pilate, etc.†† This great day was also distinguished as being the fifteenth day of the month wherein was to be a solemn institution, or the first day of unleavened bread; and also, because the Jewish Sabbath, or the seventh day of the week, followed this solemn Feast: After the Saviour's Burial, the women brought spices, having rested on

* Exod. xii. 46. † John xix. 36. ‡ Exod. xii. 17. § Matt. xxvii.
‖ Matt. xxvii. ¶ Mark xv. 42. ** Luke xxiii. 54. †† John xix. 31.

the Sabbath day according to the commandment:* but the Scribes and Pharisees rested not, for the day that followed the preparation they went unto Pilate to have the sepulchre sealed.† Now upon the first day of the week, very early in the morning they, the women, came unto the sepulchre bringing the spices which they had prepared, and others with them.‡ Thus contemplating the Redeemer's death and Resurrection it is perceived that He was crucified upon the sixth day which was the preparation of the Sabbath; and the preparation of the Passover; that He rested on the seventh day, the Christian's Sabbath, and arose the first day of the week, which was the third day from his crucifixon: Christ the Christian's Passover, was slain the day wherein the Paschal Lamb was killed, the fourteenth day of the first month, which was the usual time for killing the Passover:§ Also, among the Jews if any legal impediment presented, it might be put off to the fourteenth day of the second month: And the months of the Jews being lunar, their computation of the fourteenth day of the first month was the fourteenth day after the first full moon that happened after the vernal equinox, which custom was observed among the Christians, until, by the western Church under Constantine, it was appointed to be held on the Lord's day, according to a cycle established and observed in the church; whereas the Jewish Paschal being unsettled was always observed on that day of the week the *luna quarta decima* happened.—The evangelists tell us, the Redeemer ate the Passover with his disciples, upon the fourteenth day of the first month; in accordance with the Mosaical institution; which was the night before his Passion: thus shewing the day of the Saviour's Passion happened upon the first day of unleavened bread, which preceded the Jewish Sabbath, that followed the next day: by which it is seen, as Deity in holy wisdom pre-

* Luke xxiii. 56.
† Matt. xxvii. 62.
‡ Luke xxiv. 1.
§ Num. ix. 11.

ordained, the Redeemer ate the Passover with his disciples on the fourteenth day at even, and this, because He came to fulfil the Law in the spirit of its institution: A tradition was also entertained by the Jews; that if the fourteenth day of the first month fell upon the first, third, or fifth day of the week; the Paschal Lamb was to be the night following; so that the Lamb was slain the fifteenth day according to the tradition among them: So did the Jews, upon occasions of extraordinary importance, consider it lawful to anticipate a day in the eating of the Passover: and therefore the Saviour Omniscient, foreseeing his time to suffer draw near, may have anticipated the celebration of the Passover, having predetermined to institute his Supper before He departed, as from eternity ordained in the holy counsel of Jehovah: Hence it appears by divine appointment the eating of the Passover by Christ man's Redeemer was upon the fifth day of the week, at even: and that *that* of the majority of the people and the priests was upon the sixth day of the week, at even; on which Day Immanuel, Christ, Creator, God our Passover was slain, as from eternity entertained in the eternal Mind. Thus striking is, the death of our Lord and Saviour Jesus Christ on the Paschal solemnity; more divinely so; when it be considered that, from the first Pascha and the giving of the Law in memory of which the Feast of Pentecost was instituted, there were fifty-one days: and, the like measure of time between the oblation of Christ (the true Paschal Lamb) and the signal mission of the Holy Ghost in the Feast of Pentecost.—So, upon that time wherein it pleased Jehovah to promulge the Law in the Old Covenant with the People of Israel; He also was graciously pleased to publish the New Covenant and sealed the same by permitting the Blood of Christ to flow that from his redeeming Fountain sinners might drink salvation.—The giving of the Law distinguished was, by thunders, lightnings, and the voice of a trumpet exceeding loud, when the harmony of

the heavens waxed louder and louder;* saluting the ear in music's voice divine; to delight the sense of hearing: while the mountain burning with Jehovah's fire, in radiant glory on the Mount bright shone, to the sense of seeing affecting: Briefly this, by the Apostle is noticed, when unto the Hebrews making known the privileges of the Gospel.† The disciples of Christ having assembled in the Feast of Pentecost to celebrate the giving of the Law upon Mount Sinai: the day of Pentecost being fully come, they being all with one accord in one place, sudden there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.‡—The promulgation of the Gospel was made upon this distinguished day, in perfect analogy of external signs: As, the rushing mighty wind impressing the sense of hearing, harmonizing with the voice of thunder that emanated from the Lord in the giving of the Law upon Mount Sinai:§ and the cloven tongues like as of fire, also, divinely corresponding with the glory seen when the lightning illumined, the mountain smoking: The Holy Ghost descending upon the Apostles gave them power to speak with tongues, audible and intelligible, to people of various nations, and languages: The Law was published to a full assembly of the Israelites: The Gospel was published to a full assembly of people of various nations. The Law was given in the Mount of God, Sinai in the wilderness; so the solemn promulgation of the Gospel was made in the city of Jerusalem, the city of God and Mount Zion. Jehovah having so ordained, the promulgation of his Law began in Mount Sinai: and the promulgation of the Gospel began in Mount Zion: thence its branching streams and rivulets continue to glide, in more

* Exod. xix. 16. † Heb. xii. 18, 19. ‡ Acts. ii. 1, 2, 3. § Exod. xx. 18.

full and effectual flow, meandering on, far and wide, giving power in light, to the inhabitants of this world. And now; praying that the truths from holy scriptural authority deduced, may effectually still the agitation of contrary opinions, by carrying, with Holy Spirit force, conviction, to the unconvinced mind, of the truths touching the time that in the beginning, as now, distinguished a day; we emphatically address the human mind, inviting all men, to bear in memory; the oblation of the Messiah upon the day the Paschal Lamb was to be slain: His resting in the grave upon the Sabbath day; which day was also distinguished as the first of the Feast of unleavened bread, it so falling as to unite two Sabbaths in the One whereon the Lord of life and glory rested in the grave: that rejoicing they may also remember, the resurrection of Christ the Creator and Redeemer, was upon the *first* day of the week: the *day* of the Creation of all things, when heaven and earth created were, and the day appointed by the Law for the oblation of the sheaf of the first fruits of harvest, which was to be brought unto the Priest: prefiguring the resurrection of Christ who is called the first fruits of them that slept:* although the Paschal Feast was not limited to any certain day of the week, the pre-ordained coincidence to the seventh day of the week is distinguished, producing divine harmony in the incidence of time: the Omniscient Jehovah, appointing this day for the suffering of the holy Jesus, in counsel had pre-determined His resurrection to be the first day of the week; which day Christians commemorate instead of the Jewish Sabbath. Elohim also had decreed the Feast of Pentecost should likewise be on the first day of the week, that in the divine coincidence of the day of the Resurrection and the day of the mission of Deity's Spirit, when the Holy Ghost descended on the Apostles, in the Comforter Jesus had promised to send them and from

* 1 Cor. xv. 20.

whom they power received to speak with other tongues, as the Spirit gave them utterance: All which caused the Christian Church to keep the Feast of Pentecost upon the Lord's-day, or the Fiftieth day after the Pascha Christianum, when Jesus our God redeemed his own, and led Captivity captive.—The divine agreement in the concurrence of those two great days give attestation to each other: whereas, had the Jewish Pascha not happened upon their Sabbath, the next Pentecost could not have met upon the Christain Sabbath: And this guides me to glance on the page where we learn, that Manna enriched with celestial dew, to the Israelites was sent, when they ungrateful murmured against their Creator and Deliverer! Who, having in six days finished the heavens and the earth, the divine example established, and here recals them to their duty, saying: 'Six days shall ye gather it; but on the seventh day which is the Sabbath, in it there shall be none:' not regarding this command, some of the people went out on the seventh day for to gather, but they found *none*. So did they transgress Jehovah's Law; yet his mercy spared them; for pitying them He to his disobedient children said; 'How long refuse ye to keep my Commandments and my Laws?' 'see for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days: 'Abide ye every man in his place,' 'Let no man go out of his place on the seventh day.' So the people rested on the seventh day.*"

"And God said; 'Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day:

* Exod. xvi. 26, 27, 28, 29, 30.

wherefore the Lord blessed the Sabbath-day and hallowed it.'*

"So ought men, in this their day, to revere the Spirit Word: if the Bible by them rejected be, Jehovah they cannot fear: while his Law men transgress, Christ's Gospel they offend, and unto their own immortal souls in misery quaff the venom of woe eternal. But, Christians unto their Creator pray, that all may be guided to meet the Spirit of truth in the holy Bible page: so, while sin shall blush at its own deformity, Christ's kingdom shall prevail in earth, and sinners, pardoned by Heaven's King; live with souls redeemed."

* Exod. xx. 8, 9, 10, 11.

A VINDICATION

OF

THE BOOK OF GENESIS.

PART IV.

"I am the true vine, and my Father is the husbandman.—I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—*John* xv. 1 and 5.

ARGUMENT.

INFIDELITY disturbed approaches, wandering, to him the morning is cold and clouded, though nature's Orb shines bright and feeding, pouring into earth the living fountain's o'erflowings:

TRUTH is seen, entering the field, in contemplation:—Sudden a voice is heard: "Again, spirit of my soul ascend, rejoice with the heavenly prospect, now in the mental garden seen; through the glory divinely flowing; when Time the first Sabbath met: wherein, the spirit eye, may heaven view, and holy communion hold, with the habitants celestial: whom the Word creating draped, in glory's robe to shine: See earth's family budding blooming fruit matured bring forth to man, that he may, in freedom, live, enjoying to enjoy, and faithful serve his God; whose spark divine gladdens the soul, while beholding the created works arrayed, praising the Lord Jehovah: So the maternal parent's grateful bosom in the

music of nature's solemnity sings, the perfections of Elohim; thus a holy tribute rendering unto, the Spirit, Word; Creator; whose truths we now retrace as seen divinely breathed by Him whose Spirit speaks."

" 'Thus the heavens and earth were finished and all the host of them.' And on the seventh day God ended his work which He had made; and He rested on the seventh day from all his work which He had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made.' "*

INFIDELITY. "Were not every day blessed and sanctified?"

TRUTH. "Yes, each and every day were blessed and sanctified in, and by, the Presence, with the preserving power of the bountiful Jehovah; according to his Word. But the Eternal's infinite Foreknowledge, knowing what would befal the being created to reflect his Maker's image, even that he would, by abusing the freedom unto him given, descend from heaven that fed the soul in life, to hell that dawned in death beneath: that because of mortal sin, received and embraced by them, more and more corrupt mankind would grow, and eventually make them false gods; by worshipping which they, their sin-stained souls would deeper and deeper sink into the dark death-brooding gulph of never dying woe.—Man being by God created a Free-agent; his Creator endued him with capacious power to continue in the blissful state of Freedom: his free-agency consisted in being free to act: therefore in this state was Adam and his *child* created; in them earth and heaven united were, while they revered Jehovah's Law; which Law imprinted was in the spiritualized tables of their hearts, wherein his Spirit Holy reigned governing yet to govern: While God his gifts and graces thus vouchsafed, He saw man would rebellious prove: and yet was

* Gen. ii. 1, 2, 3.

desirous he should repent and again reconciled be, to heaven and life eternal. The all-seeing Eye from eternity looking and glancing on time in his holy way, seeing what in time would be, provided to meet its being; even for the evil of that day; by opening a way of reconciliation in which the repentant contrite soul might move, and by faithfully seeking find grace and pardon, securing again his Creator's smile, to live in exalted bliss; therein his freedom to regain: and although during the six days, in which labour was ordained, man might observe and enjoy his duty to the Almighty God, even as Christians do now, yet that mankind might more exalted joy in his presence know, God distinguished the seventh day as a day distinct, when the shadow of inferior cares should not intervene, when, resting from labour, man might offer the sacrifice of a contrite humble heart and pardon seek for sin embraced, when to Satan man yields himself a slave, tossed in the shadowing flood of death to exist in spirit woe: a woe which will eternal be to all who quit this earth unpardoned, to those whose spirit leaves the polluted clay draped in Satan's shadow, that's exhaled by the horror of hell. To redeem from which, that sinners might salvation find, the Lord God hallowed the seventh day to be a Day of Rest, when in Prayer and Praise the disobedient child should more fully meet the forgiving Parent, and be refreshed with dew-drops from the heaven he had left! Also, being blest with Reason, tho' that might be clouded, yet, when glancing on the works of creation around him, naturally to his mind would suggest such thoughts as, 'Who created the creatures I behold? How long were they springing into being?' To these inquiries, the Word gives immediate answer saying, 'In the beginning God created the heaven and the earth.' 'In six days the Lord made heaven and earth, the sea and all that in them is,' etc. So his Spirit Word saith God rested on the seventh day: But here it may be spoken; men must

not suppose Jehovah was weary: No, Omnipotence never tires; continually active He is, invigorating, to invigorate; in his self existing Fountain of overflowing Rest!—Thus consoling comfort to the soul, the blessed Book brings with its spiritual signification, so established from the beginning; to be received with Faith that stumbling stones may disappear, that the difficulties darkness meets therein may vanish with the spirit shadow; and eternal light illumine. Then the spiritualizing Tutor within will teach, that God in wisdom infinite knowing all things, preordained and provided there should be a way open by which man, who by sinning would fall from life in glory to death in shadow, might again draw near the gate of heaven, reconciled to the Parent he had offended. Herein Deity established the First hallowed example, for man to follow, that he, remembering his condition and duty, with reverential awe and holy feeling might meditate on creation's work during six days, while in the duties of labour engaged; and on the holy seventh day cease from toil and find his refreshed exalted soul more richly enjoying Elohim's presence in communion with her God!

"'These *are* the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it grew: for the Lord God had not caused it to rain upon the earth, and *there was* not a man to till the ground.'*

"'But there went up a mist from the earth and watered the whole face of the ground.'†

Infidelity. "How may the sixth verse of the 2nd chapter of Genesis be explained?"

Truth. "Jehovah's word makes known to man, 'then God had not caused it to rain upon the earth: But there went up a mist from the earth and watered the whole face

* Gen. ii. 4, 5. † Gen. ii. 6.

of the ground,'* meaning that earth's innate fountain flowed, yielding a mist of life which the glorious sun continual drew from her inmost treasures, causing the maternal offsprings to drink the living liquid and bathing in Jehovah's glory exhale her fragrant gratitude: 'Twas ordained her instinctive spirit should bleed a life to save her family: so in calm serene the grateful overflowing earth moved in splendour mild, breathing in the light effulgent from nature's sun received her offsprings to illumine; while delighted he into Terra's womb shed his influence benign, so she unclouded free drank life in from and yielded to the fountain-orb of natural day: Then, in nature, all was light in heavenly harmony living, each creature communed with the other it being so ordained, that they in freedom should feed on bliss; praising Him who gave them breath.— Creating all things perfect; God supplied them with what was necessary to their preservation and well-being, and placed them to act in a state of freedom, commensurate to the part they were to perform, in order to maintain the grand harmonious whole; each and all distinctly, and collectively, containing suitable preserving elements to feed them with, and exalt them in, life, under the all-seeing Eye of God's governing Providence.

"Earth within the limit marked wherein she moves, under Jehovah's directing care, contains preserving elements: Deep within her bosom a liquid fountain lives: around which innate fire is kindled tho' held entombed by Jehovah's Presence, and with these spirits breathing life-sustaining air, meeting the pressure on her face by the First Cause is earth upheld, suspended from Jehovah's superior throne by a sun-beam divine which from the finger of Deity points. Looking up, earth unbosoms to the sun created by God to feed her with life in instinct spirit quickening, enabling her to view the orb whose

* Gen. ii. 6.

arrows, piercing through her matter, daily opes the streaming pores that they may grateful bleed afresh; attracting and repelling, passing earth's centre to and from the bosom of each hemicycle he drew, and draws, from the treasures of her central fount, as she inclines to inhale his refining luminary, that day to the thirsting spirit gives, awaking to inspire her prolific womb, by the herald that blushes the smiling morn.—Then Terra exhaled her virgin dew in *mist*, till, at eve she drank from a cloudless sky, where zephyrs celestial hovered, enriching with heaven the fragrant liquid she had sent up to meet the sun-beam-shower. Thus, at first, earth journeyed on in harmony with other distant worlds obedient to the Law divine—see her overflowing with nectar *mist* which at morn to heaven from her sweets ascended, that the same might unto her descend in tear-drop full glistening in her smiling eye; satisfying her evening thirst: giving her to repose in peace.

"The change that has taken place, tho' permitted by Him, was not wrought by God: He is the Creator and preserver of order and harmony among his creatures: Jehovah is not the author of confusion: though when men rebel, he oft permitteth it, that good may because of evil more manifest spring, and blooming yield conquering fruit. 'With God, the thing that hath been it is that which shall be, and that which is done is that which shall be done: and there is no new thing under the sun willed by God, There is nothing new: it hath been already, of old time which was before us. One generation goeth away and another cometh, but the earth abideth for ever, though by sin oppressed. The sun also ariseth and the sun goeth down and hasteth to his place where he arose.'*

"Creation's works assume their proper province all retaining their primeval nature, though now afflicted by the sin Satan introduced to man's embrace: This man may learn from the Language of Philosophy divine which de-

* Eccles. i. 4, 5. 9. 10.

scribes the process of the creation it being in God—like dignity divinely adapted to the magnitude of the subject: therefrom evidence flows in tides of glory to convince men the Author lives and conquering reigns in the First Cause —Almighty! whose every word is pure.* 'So God created man in his own image; in the image of God created He him: male and female created He them.' In the momentary glance directed to this sublime verse of Holy Writ; we have distinguished man and woman as created first in one: It now my duty is to unfold more fully this sacred text which Jehovah's Spirit inspired: proceeding in the illumined path we shall first, again look on man, unto whom by God this Word of truth is offered, and consider him in his natures distinct.

"Having noticed the beasts of the earth, the cattle, and creeping things, the fish of the séa, the fowl of the air; all vegetable and sensible nature: and seen that in all of these the Creator God hath implanted in the natural instincts to them given, certain rules, which, when their instinctive spirit moves them, are visibly observed as contributing to their production, preservation, and perfection: These may be called rational rules consistent with and adapted to the nature of the various creatures to whom they may be ascribed, because ordained by God, and so by him established: and which the brute creation, and all vegetable, and sensible natures do constantly follow, but without any innate active Reason in themselves: their instinct spirit fire fed by the fountain flowing day, governed by the First-Almighty-Cause, under his directing preserving Providence live.

"Earth created her treasures filled, beauties on her bosom blooming; every thing good for food and pleasant to the eye appearing: man was formed; that enjoying he might live above the creatures over whom dominion to him was given. Other living creatures which to earth belonged at

* Prov. xxx. 5.

the bidding of the Word appeared: earth the maternal field, feeling Jehovah's command, forth she sent the offsprings of her treasures: first fruits provided for man whom Deity his Parent Creator deigns to distinguish, crowning him the sovereign of all terrestrial. In the seventh verse of the second chapter of Genesis the Word saith,

" 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, (i. e.) the breath of lives, and man became a living soul.'*

" Here for a moment, we pause, the mind being conducted to look on man as he was by his Creator formed of the dust of the ground, a portion of earth's soil, wherein was material life that animated the being destined to govern the creatures before him created: see him waiting to receive the light he required, to be fitted to rule and govern those of creation's works God had committed to his care: see him receiving this powerful light in the emanation by Deity communicated into him, in the Breath of Lives: Behold his form of earth prepared to receive more holy impressions, when Jehovah deigned to transform his clay, from which should reflect the image divine, feeding the child He had made of earth with flowings to fill his recipient soul; that man might enjoy the breathings of Holiness: communing with the source of glory that feeds the Heaven of heavens!

" See earth a body, the offspring of Infinity, gazing on the sun and drinking from his source: when the orb of day his Creator saw and into earth blushed instinctive life.

" But, tho' on the maternal bosom, far, far more exalted man is seen, inspired and fed by Breath divine in spiritual holy communion he, held converse with his God! whose guiding star within him lived, whose Essence, by him honoured, in spirit immortal reigned. . . The Breath of lives into Adam breathed, was also given to live

* Gen. ii. 7.

in those who might from him descend; so is that Breath divine perceived by all who in spiritual freedom live, in the light of Jehovah's smile."

INFIDELITY. "Did man live when first formed before he received the Breath of lives?"

TRUTH. "Again, in the mental picture, look on earth, when she in evening shadow existed; embosomed in clouded night:—Behold her then, illumined by nature's Day enjoying the influence which governed the instinctive spirit unto her given, to reign within her treasures in the herald that warms her bosom with life, as ordained by her Creator! Pursue the picture and you see a particle of dust taken from earth's bed to make a superior Form, which form being made of the simple matter in which earth was created, partaking of no superior nature, must be an earthy creature, in whom it is true material spirit lived, in being, obedient to the Almighty will, when by him first created, as pre-destined to rule and have dominion over the creatures living created of the same maternal parent: But, notwithstanding the dust taken to form his figure was pure, and instinctively spiritualized by God, and nature's refining instinct quickening orb, it being but prepared matter, its earthy sensation could ascend no higher than the nature of material instinct purified, until a superior spirit gave power with Faculties to enjoy the glory-glowing draperies of the maternal garden, contemplate her innate treasures, while enjoying her overflowings; revering his attributes; adoring the Lord Jehovah!

"The Word Creator, knowing man's need of superior power, that he might, holding dominion, rule and promote the glory of his Maker, deigned to breathe into his nostrils the Breath of lives, a spirit to live in clay refined, and in that spirit, a spark divine of Deity's Essence; beaming immortality: thus man became a living soul: so is the soul immortal! . . . By the breathing of her Creator God illumined; a star from heaven was also given to reign in

her exalted throne therein to govern and guide the child to promote his Parent's glory: For now, quickened being and spiritualized by the holy Three in One! man was acknowledged a child of bliss and communed with heaven's King! —Hence knowledge to us derived is, that altho' man's outward form was living when first distinguished by his Creator, yet, as a living soul man did not live, until Deity within him breathed the essential Breath of lives, which distinguished his dust from native earth; and created within him the spirit of heaven.

"In this third creation blest, 'twas then man lived; his natures pure in his form and mind: free and happy his spiritualized eye might look around and viewing the heavenly Parent there; greet his approving smile. Man's peaceful soul then knew no swell, save, when the spirit's sun more ardent shone in flowings from and breathings unto the Lord Jehovah, whose preserving perennial streams refreshed the first of the human race and watering the garden pure, reflected the image of God from man's clay refined, whom we thus contemplate indued with incorruption, subject to a translation; but not to a dissolution."

INFIDELITY. "How are the natures of man to be distinguished?"

TRUTH. "To notice more particularly the complex nature of man: First, in the wonderful work, to us presents his *form* of earth, as taken from the maternal bed and formed by the Hand divine; therein is seen man's earthly nature; and which, in the formation, see qualified by a moral nature to receive the holy Breathing of Divinity, whose Breath reigning in and beaming from the garden of the soul distinguishes man's spiritual nature: thus united in harmony were the, material, moral, and the spiritual.

"See Adam formed of earth, as the name Adam implies, earth being matter, in her as an inherent principle of life, is material spirit, which may be, when in shadow, under the influence of inferior agency, because when active its im-

pulse is inferior in material sensation: such sensation would, in the dust, have been predominant in Adam when first his form was called, to be prepared to receive intellectual impressions. The moral in the intellectual being bestowed; see a beautiful form of living earth within which is a dignifiable throne erected, whence avenues are opened wherein moral streams flow; calmly waiting to receive superior life: Man's *matter* thus prepared and by his *moral* inclining disposed, to fit him for the duties appointed; Jehovah, breathing into his nostril the Breath of lives, in life, gave him a spiritual essence which refined his material nature; illumined the moral streams which fed the intellectual powers; all of whom honoured the spark of Divinity given to reign in the spiritualized clay redeemed; feeding the living soul wherein God's Holy Spirit reigned, in the preserving day-star shining from on high illuming the way of intercourse opened from the child on earth to the Parent in heaven! — God having divinely adapted the lower natures of man to live under the government of the spiritual glory, that shone in the soul's illumined throne; nothing but what the being so blessed might observe was required of him by God, to preserve unto himself and his offsprings the unfading glories of bliss in immortality.

" Distinguished by the Spirit of God immortalizing his form of clay which inclined to bathe in the fountain of the soul, where was the image of Jehovah while man enjoyed peace in the Paradise of his Creator. Capacity enlarged, ideas heavenly filled his mind, serene as the holy Fountain whence they continual flowed, refreshing, feeding, powerful to calm, but not to excite inferior sensation: All feeling, living under the superior government, acquiesced in the disposition of the Holy Spirit Principle given to preserve and to guide: unclouded he, the light beaming from Divinity illumined within, and shone around, draping in glory the beauteous form while in the Spirit of Free-Agency man repose enjoyed: From all, inferior to his

nature, free, created being immortal higher exaltation to attain by faithful guarding the watch-tower, as instructed by their God. For this end: 'The Lord God formed man of the dust of the ground and breathed into his nostrils the Breath of lives, when man became a living soul.' See in man a grain of dust awoke, by the gentle breeze of God's creative power, to assume the human Form, in whom, as in counsel holy pre-determined, Jehovah deigned to dwell it being a spiritualized temple holy, wherein his adorning glory, breathing hovered, when man first illumined, in light divine; immortality knew."

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."*

INFIDELITY. "Was the earth planted and her important features defined before man was created?"

TRUTH. "Yes. Earth's treasury being filled her parts were fertile, in beauty blooming: But, God his Creator having a property in him which gave Him a right over man, also that man might feel himself to be his Maker's child dependent on his Father's bounteous Providence; manifesting his more special favour; Jehovah Almighty enriched the natural terrestrial garden where mankind when created were placed; to drink the riches of his glory; in freedom there perfect bliss to know, or thence in bondage to be driven, as the soul might unto the will incline or exercise control, for so might man fall for *time* or to *eternity* more and more exalted rise, in intellectual power; and Holy Spirit enjoyment.—In this garden see Adam placed, where he might grateful be, using the Faculties in the light into him poured, diligent in Righteousness; faithfully serving God.

"'And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; —the tree of life also in the midst of the garden—and the tree of knowledge of good and evil.'†

* Gen. ii. 8. † Gen. ii. 9.

"'And a river went out of Eden to water the garden; and from thence it parted and became into four heads.'†

"The garden of delight where Deity put the man whom he had formed presents to us as being watered by four rivers which emanated from one flow: the names given to them in holy Scripture are, 'Tigris, called Hiddekel, on one side, and Euphrates on the other, which joining their streams, uniting in a place, where soon after the Flood, was the city of Babylon, thence passing through a large country and again dividing form the two rivers (by the sacred Historian called Pison and Gihon) watered the terrestrial garden Eden, where budded, bloomed, and overflowed choicest fruit in herbs, flowers, and trees continual yielding, to rejoice and invigorate those for whom the heavenly provision was made."

INFIDELITY. "What was the Tree of Life in the midst of the garden?—And how may we know the Tree of the Knowledge of good and evil?"

TRUTH. "That you may feel the force of the important truths therein to be made known: First, Let me remind you of the angels who, conspiring against God, were for their rebellion hurled from heaven to hell, until the great day: the sovereign of the infernal dæmons was and is the spiritual serpent, the devil, whose seed is sin, as death his fancied victory is.—When the Spirit of Jehovah guides man to understand his Word it is perceivable that all visible natural things figure an invisible and spiritual nature: there is therefore a spiritual serpent, as well as a natural serpent: this spiritual serpent the elder is wherefore he is called the devil: he, a subtle Fiend destroyer from heaven was driven, to exist the prince of the power of the air, there in confusion of sin and death hovering in the way to hell: cast out from heaven to the gulph where chaos floated: see the natural serpent subtilizing the dust of earth, and therein continual brooding hatching revengeful fire: driven

* Gen. ii. 10.

from Jehovah's Paradise, distanced far, from God and man, in hell's dark dwelling of the dead, destruction plotting, Satan impotent hovered in clouds, confined, with rage and fury swelling.

"Also remember: From earth, in dust, Deity had caused to rise, in undulating whirlwind cloud, man's Form into which, thus duly prepared, the Lord God breathed the breath of lives, when man became a *living* soul: See him then, on the best part of earth by his Maker placed, a spiritualized being, to live immortal, while faithful he did Elohim's will obedient to the Law divine.—The substance of that Law is by God through Moses to man made known, in the language spoken to him who lived a human tree, the father and representative of all mankind: 'And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:' 'But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'*

"As speaking to him, in the throne of whose soul the breathing of his Spirit lived: See Jehovah in import saying—'Son! preserve thy essence pure in life, by revering my Spirit given to reign in her throne, to preserve thee the child I have created, acknowledged and adopted: Incline therefore to good: to guide thee in the way to superior bliss, the soul's effulgent sun within thee shines omnipotent *thee* to save; while thou dost live obedient to my Spirit-voice, who silent whispering love divine in bosom light immortal speaks: In all faithfulness I with thee a *covenant* make promising thee and thy offsprings superior joys in life eternal; into which my spirit lamp shall guide thee, in glory still increasing, if the duties my Law prescribe thou in all things faithful dost observe: As a Pledge and Seal of this Covenant made with thee and in thee with thine, thou hast received the Tree of Life: But forget not,—Remember

* Gen. ii. 17.

thou wilt enjoy it only when living obedient to, and in a perfect observance of my Law.

"So may man be considered bound by a divine Covenant, which prescribed to him the Law adapted to his nature as a dependent being, and, in his capacity as chief of creatures, the representative of the whole world. In the terrestrial garden the Lord God had placed the favoured child of bliss in his image divine created: whose eye continual through him looking, and reigning in him, governed to direct; that man's spiritualized Eden pure preserved, might in the glory of Jehovah's Paradise, live.

"From the natural Eden a river went forth to water the garden; and from thence it was parted and became into four heads, fertilizing the more delightful part of earth's maternal bosom, the habitation of man.

"And now, being reconducted thither, Let us more distinctly contemplate the spiritual Eden in the best part of man: where flows the living Fountain, or where exists the sin engendering clouded pool: Whence life in eternal glory blooms, or never ending death in spirit afflicting misery issues.—In this spiritual Paradise breathes in Breath divine Jehovah's Love to man, which ought to engage his most exalted thought: because into it doth flow and ebb the immortal fleuve to water the soul in breathings from the tree of life in man by Elohim planted to flourish and blooming yield accepted fruit matured: This immortal spirit Flow enthroned is in the heart of man: The heart being the receptacle, it also the emittant is of natural life in the fluid blood: and precious is each drop: But, how forgotten! Admitted it is that the heart is the central flow where animal life predominates, but we have heard it rejected as the mansion of the soul, and this as it would seem, because many unbelievers who have sought to discover her spirit never found it tangible: some have erroneously called the brain occupying the part of the cranium designated by them, 'the painted chamber,' the seat

of the soul.* Truth speaks other things: The heart of man is not only the garden fountain of material life, but it also is, of spiritual life in man the receiving and the feeding source: thence are the issues of life or death.

"The soul living in Adam illumined by Deity's glory perennial breathing, her throne being within the heart; therein her governing spirit the sceptre swayed: thereto and thence four streams full continual flowing to and from the spiritualized treasures, branching rivulets issuing spreading life conveyed throughout Human Eden the garden of the soul whose spirit essence, though untangible invisible to the mortal eye, accompanied hovering in the fluid life: Thus may Adam—in the mental Picture be seen living in the blissful regions of Paradise, when gems more pure than gold in celestial glory glistened, within and, around the creature man: while the first of the human race obedient lived, his creative spirit freely drank Jehovah's Essence; which caused the grateful heart to swell: each panting throb new glory breathed: man grew more and more enriched as the spirit influence from his heart proceeded, watering the Eden to preserve his dust refined: 'How could this be?' Because, In God's spiritualizing nectar was the preserving tree of Life, ever enriching, continual blessing, more and more to bless; See the Eden of clay in perfect form by Jehovah's love celestialized in radiant robes of glory draped—a glory divine from the spiritualized body beaming spoke the presence of man's Creator! From dust, holiness transparent shone in effluence of the soul's immortal sun, where bloomed in blossoms yielding fruit; the tree of life divine: From it as within him planted issued streams of living water, invigorating the body of man, increasing his mental power, and exalting his soaring spirit essence to commune with his God! and this, because the Parent tree sprang from the eternal root into

* Rev. Mr. Bull, Discourse on Languages.

which evil could not be grafted whence evil could not spring: in that root is the Tree of Life sending forth continual blossoms in branching streams, and spiritualizing showers of fruit celestial which in the accepted Eden matured are; by the Sun that shines; Eternity!

"The good Adam from this Tree derived, he in true knowledge knew: its spirit gave him power to enjoy the good of Heaven in communion with Divinity!—A knowledge of all which was good it yielded: that good within him lived exalting his soul, that he might preserve his seed in life: But his peace and life depended on an observance of the Law, his Maker caused, in letters of light, to shine within him, illuming in the path of duty. The Tables of his Heart then without a blot; therein this holy Law was written; and conscience in the reigning spirit spoke, 'this Law thou must obey:' seek not to know more than it is meet for thee to know: then, of knowledge true in wisdom thou shalt possess thyself, and in o'erflowing abundance receive, to enjoy the pleasure known in communicating of the treasures to thee given: Live therefore content in the garden wherein I thee a soul have placed, save when my spirit may lead thee forth; to enjoy superior glory!—Thus we see it became man to live acknowledging the blessings provided for him, in heaven ascending breathings of gratitude and praise, desiring not to know more than God knew was good, his child to preserve.

"To be happy in his state of Freedom by using the Mercies on him showered, without abusing the Blessings with which his bliss was crowned, to avoid every excess, and not to yield to idol worship, were enjoined in the Law his Creator to Adam gave, for the best and wisest ends.

"Satan fell from his first estate, when he and the rebellious host desired to usurp the throne of God whose Spirit feeds the Tree of Life; the presumptuous attempt defeated was, and the aggressors to the shades of hell cast

down, there to growl; veiled by Elohim's frown, that awoke a hell within them.

"The surety by his Maker given lived and reigned in Adam's heart: filled was the soul with overflowing good, to preserve her temple undefiled in freedom's smiling Eden!

"The command by God in Adam breathing, shews that if he yielded to idol worship, he would disobey Jehovah's Law, so fall from life to death.

"To suppose man could disobedient be and still retain the perfect image of his Creator would offend the immaculate Purity and holiness of God! and also be at variance with the spiritual freedom wherein man then lived; because, in transgression sin would open the flood-gates of impurity, slavery, deformity, and death.

"It has been and now is, seen that the God of Life has provided that the creatures of his creation may live in faithful obedience to Him enjoying the life and mercies from his Fountain flowing to them through the appointed mediums.

"In the notice taken of the twenty-seventh verse of the Book of Genesis it has appeared that when first created man with woman moved as one:—Having so distinguished them in Adam; a first command to them, in him God gave, blessing them, when he said, 'Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air and over *every* living thing that moveth *upon* the earth.' —And God said, 'Behold I have given you *every* herb bearing seed which is upon the face of the earth and *every tree* in the which is the fruit of a tree yielding seed, to you it shall be for meat.'

"Thus, in the beauty of sublimity, the eternal Word, having formed man to be His vicegerent on earth, said—Be fruitful and multiply, which implies, that man and woman by the Lord of life and glory in holy love as pre-

destined created were to live in purity, loving to love each other; and so to multiply their Race. That their generations blest might be, in Almighty favour living, and their children as branching in wide-spreading rivulets flowing, calm pass on through time; Jehovah Omnipotent gave Adam and his, power, their integrity to retain, in the immortal TREE of LIFE whose branch within their bosom lived; the offspring of almighty Love!

"The natural Paradise having been noticed as planted in the best part of the world: so we find the spiritual Paradise in the best part of man, the HEART, whence life proceeds: into that fountain God caused, and yet causes, to flow, from Him, the fleuve of life; which dividing into four principal streams fertilized Adam's spiritualized Eden of dust. Elohim's Presence living in, and shining from his temple, filled the sacred sanctuary with treasures more precious, in fruits more exquisite, than the finest gold or gems: Out of the natural Eden went a river to water the garden, thence it parted and into four heads became. To the Heart of man flowed the holy life-feeding nectar of eternal Day! thence issuing and returning filling four potent streams which unceasing fed each branching rivulet preserving celestial Dew expanding throughout the Eden pure.—This blissful sun-shine of heavenly calm, for a season man enjoyed: his soul the living luminary knew, and with the spirit's feeding Spirit holy communion breathed moving in the way celestial; walking with his God!—Happy thus in freedom's Field smiling immortality! Of all the creatures on earth created, see man the most exalted: blest with heaven's choicest good: placed between his Friend, and his enemy: between Light and shadow: between the pure Glory of Jehovah, and the guilty stain of Satan: between eternal Life in Regions of unfading Bliss; and everlasting woe in hell's dark gulph of ever-dying death.—In Freedom on earth was he to choose, as his soul might yield, to the will's inclining.

While innocency in Eden smiled the Tree of Life blooming within fed the soul with holy fruit: In the natural Paradise Jehovah's Providence governed giving vigour to animate all that in the garden grew: and when the Lord God put man there, the Tree of Life was in the midst, for in Adam's Tree was God! — Man's spiritualized Eden of dust was a Paradise wherein Elohim's Spirit flowed and ebbed; in the light of life and immortality: — By his Almighty Maker in him the Tree of Life was planted to branch out in his faculties, bringing forth ideas from the fountain of the soul, to bud and bloom in grateful accents of prayer and praise yielding Holy-Spirit fruit matured: in return to her garden, living treasures continual flowed to enrich man's mental store; thus earth with heaven joined in Eden's quickened dwelling, God's temple pure was guarded, thence Adam's spirit-eye, looking up, might calmly gaze on his creating Parent's glory! Created he an Agent-free, as Angels before they fell: Deity's spirit distinguished him, in a breathing soul illumined: Jehovah's star her Faculties fed with radiant rays, emanations from Elohim's source, the spirits' resting place; giving vigour, light and life, in immortal day, to exalt Creation's noblest birth on earth's maternal bosom, where celestial joy; crowned terrestrial peace: while Man from living waters drank to assuage his spirit thirst, Jehovah's Essence in the Tree of Life fed the sun that within him shone the richer Blessings of parental Love divine; whose spirit guide led the way where he should walk his Maker's Image to honour, that the same Feature holy might from Adam's tree branch in trees, and in his offsprings live, in seed, seeding seed.

" When, at God's command, earth took her *form* a first creation was, from which at the bidding of the Word a second creation came forth in beings from her created—in earth's maternal garden behold the female tree of natural life; a tree then impregnated by the arrows shot from na-

ture's orb of natural day which pierced and quickened giving instinctive spirit power to live and reign within her moving and feeding every creature which in her womb conceived were, or from her bosom sprang—Earth, created by the Word: prolific she became, a natural maternal tree holding generations in embryo hid: but fruit she did not yield until light bid her bring forth: So, the feeding fount of nature's life in the sun created was, to pierce awaken and inspire earth and her thirsting family: Thus governed by the Great First Cause the sun feeds earth with life ruling in and over her day.

"Also, as from eternity ordained, that this world whom God had in mercy redeemed from shadow, might not, in the sun's absence, be left in chaos darkness the moon was made by his Word to temper the night with hallowed glow, that earth pale smiling should reposing feel the influence benign reflected from the intermediate ruling Body: and be reminded of God's Presence who Omnipotent, in nature shines a trinity: Elohim's eternal Power fills the sun with life: of that life the sun pours into earth; the maternal parent grateful exhalations yield: her offsprings venture forth to meet the smile, of their fountain flowing day.

"Man being created to enjoy primeval day in the Paradise of God, streaming light divine illumined him guarding in the path of duty along the celestial road: living in Freedom he in Eden knew repose Paradise breathed serene. But, being dependent on his Creator God for inferior as well as for superior life, even in his happy state as a finite being he required a Law by observing which he might due reverence pay unto the King of Heaven.—We have seen, a Law to him was given and by the finger of Jehovah written in the life feeding tables of the heart.

"And the Lord God commanded the man saying 'Of every tree of the garden thou mayest freely eat:—But of the tree of the knowledge of good and evil, thou shalt not

eat of it: for in the day that thou eatest thereof thou shalt surely die.'"

"In these verses the path of duty is marked: by God the line is drawn: obedience is enjoined, in life: and disobedience noticed as sure to open the way to death. Created to live on earth, and to have dominion over the creatures on the maternal bosom living: of the fruits of Eden's garden, budding, blooming, yielding, for enjoyment rich matured, they might freely eat: But their creating Parent-Spirit had in love admonished them, to be watchful, ever on their guard, lest folly should from their freedom flow; to cloud their souls in slavery: on these conditions the riches of creation were by their Creator unto his children given: their souls fed by the Tree of Life, from whom flowed salvation, filling the hallowed Eden with good wherein was power, which if used in spiritual purity holy desire breathing, exalted (and exalts) mankind to preservation in the Presence and Paradise of Jehovah: But if, in using the Blessings by God for him provided, man indulged excess, the indulgence sinful would idolatry be: since his love, or passion, for the creature with whom God had blessed him, must influence a forgetfulness of the Love superior and Duties sacred, he owed to his Creator, who created the mercies on him showered.

"The Tree of Life, the Breathings of the Lord, in their Eden temple planted, preserved them in the glorious freedom of its governing sun-shine, while they obedient contented lived.

"Had he whom Jehovah's glory created to reflect his image on earth, conspired against the immortal Tree, it would have placed him in a state resembling that Satan and his legion knew, when they from heaven were driven to exist in offending hell: such sin against the Lord of Life and Glory would have shut out man from bliss to experience death eternal: By permitting intermediate agency to seduce him from his Maker, man must trans-

gress the divine Law and immediate fall to temporal death: to redeem him from which, a holy ransom was required.

"In the command given unto Adam, it is perceived, the Omniscient, foresaw man would tempted be, and also that to temptation he would yield: Yet the Freedom in which mankind were created essential was, to constitute their Free Agency: so were they made perfect; strong in their Creator's strength, to stand while they for deliverance unto their Refuge living looked; or to fall should their soul, when influenced by the intermediate agent, cause the will to incline to the evil suggestions of the adversary who wrought within their dust to offend the Law of God.—Thus in their first estate a blissful freedom they enjoyed: A choice was set before them; power they had to distinguish: All good things were given in the fruits they might enjoy; nothing from them withheld that could promote their bliss, not even their heavenly Parent's Spirit for *that* hovering in and from their heart, reigned in their hallowed Eden, filling the garden with heavenly Dew, which continual breathed the Presence of God within them and with whom their spirits communed, so did his glory in Pearl-drop tinge mingling in radiant rays divine their holy Persons drape: Effluence of the Tree of Life, within them living, budding, blooming, yielding immortality: because it was the eternal Source, who had ordained man should live, while in thought, desire, word, and act; he obedient, honoured the Paradise i' the midst of the garden where was the tree of life, and also where, tho' clouded, grew the inferior tree of the knowledge of good and evil; to taste of which was death, its fruit conveying a mortal lesson in the knowledge of good and evil: of this tree man could not taste and live: by inclining thereunto, sin engendered was, the act immediate consummated mortal death ensued, pursuing the human race, man's

nature changed became; and from incorruption he into corruption fell."

INFIDELITY. "In the Prohibition, was not restraint laid on Man's Free-Agency?"

TRUTH. "No. Man's Free-Agency consists only, in being created free, blessed with Power and Faculties by using and exercising which to the honour and glory of the Giver man may rise higher and higher in the heaven of spiritual liberty, where servitude in slavery cannot enter: this truth distinguished is, seeing that when men pass the boundary of freedom's field they become slaves to passions foul, which provoked are and fed by the prince of hell who leads sinners captive at his will, when they yield to his bondage slavery.

"The Divine command given to preserve man, reminds him of his dependance on God to whom he was bound by a covenant not to transgress the Law it enjoined, under pain of his displeasure, loss of the freedom he enjoyed in Deity's Paradise, and banishment from his Presence into the shadow of clouded death.

"By planting his Law in the heart of Adam, where Life's Fountain nectar flowed, shows desire in God to preserve the child created to reflect his own likeness; therein is reference to the unholy tree whose fruit afflicts with death.

"To live under and enjoy the fruit of the immortal tree of life, is freedom:—To eat, in the desire to taste of the tree of good and evil provoked Jehovah's frown, and keeps men as yet shut out from the presence of their Maker.—As it was, so it is; the Almighty intending man's salvation freely gave the mercies provided, to preserve his freedom while on his way through the vale of Time to the mountain of Eternity, prohibiting only the evil which would rob him of his liberty, by draping his soul in death. —That Adam might exalted live, the saving lamp in him grew, glowing in his conscience, in characters effulgent

shining by him understood; continual shewing that while he lived and moved as instructed by the Lord Creator, he would more and more exalted rise in the heavenly Paradise: And, if disobedient, that foul corruption would him pursue, even unto the death.

"Also, in love divine, to increase his happiness: the Lord God said, '*It is* not good that the man should be alone; I will make him an help meet for him.'*

"'And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.'†

"'And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but there was not found an help meet for him.'"‡

INFIDELITY. "How were the cattle and all the creatures brought before Adam? And, How could he know the names adapted to them?"

TRUTH. "God the Creator and Preserver of all his creatures, formed man to have dominion, as a Representative of his spiritual Government upon earth; blest then was he with power to fulfil the duties his Maker's Law enjoined, also with full knowledge of the natures of the creatures created to live under his government.—This Knowledge lives in the holy Olive tree, the tree of life, which yielded and continual yields the oil of celestial wisdom to blossom only where Jehovah's Essence and holy attributes are honoured. This inspiring teaching nectar filled Adam's Eden guiding him, in the observance of his duties, to use the powers unto him given in the Presence of spiritual Day.—Prepared each duty to express because, his soul illumined was continual fed from the Source of Knowledge whence heavenly wisdom he derived,

* Gen. ii. 18. † Gen. ii. 19. ‡ Gen. ii. 20.

so that spontaneous flowing in the mind images bearing names, in light, presented ideas born of God! emanating from the fountain of Holiness wherein Adam lived: his reflective Faculty being impressed acquiesced therein: the soul to truth inclining, the will obedience yielded, the herald then, in secret silence of the mind, communed with the organs of the brain, which conveyed the divine Command thus given to the tongue, the Faculty of speech each name pronounced under the directive influence present in the spirit-breathing tree of life whose glory fed the soul's Resource causing her pure streams to flow in truth's and power naming the creatures of each kind, as they appeared according to the qualities which most distinguished them: this Knowledge original is in God! God to Adam gave it, that through him it should pass freely bearing with it the power unto him given, to promote his Maker's glory.—Also. The instinctive spirit in each creature living, governed by their Creator, being directed by the voice which silent in them speaks to appear before their ruler: to him they immediate came and from him their names received, as adapted to their natures, so have they been by them known, and will be while time his journey makes on this terrestrial Eden, where erst man's primeval sun shone continual spring: he a heavenly nature breathing, all his desires were pure as sanctioned by his Maker, thus they holy flowed from the Author of Creation! to animate, inspire, propel, restrain, subdue, regulate, calm, and preserve him while he obedient lived, faithful to his God.—The immortal Principle in the tree of Life, being, the Essence of the triune God, its Spirit the Sun of the soul! its Body infinite Glory is, its Robe a splendour beams which mortal eye, may not gaze on and live, its blossoms Peace, its Fruit Salvation, under its Branches heavenly Consolations breathe; yielding joys divine! feeding the streamlets wherein flowed intellectual light, to awaken and delight the sense, to illumine and strengthen the Faculties, caus-

ing nature in him to breathe a calm unruffled wave of glory to enrich celestial air, while his holy temple flourished undefiled in the Paradise of Jehovah!—But for Adam there was not found an help meet for him.—The terrestrial garden fruitful shedding her overflowings in the provision made to delight the Representative of Deity, who seemingly needed only a social companion to perfect his bliss. This the Almighty had foreseen, and for the need provided. —*Causing a deep sleep to fall upon Adam that Deity's secret working he might not see; while in the depth of slumber unconscious of the work performing in the Presence of God's creative spirit when the Word from Man took the Part which in him first created was, in time to appear as woman, in the seed first in Adam created conjoined uniting in sympathizing sentiment breathing holy calm, invisible to the mortal eye Eve's figure would have been: Yet view the sex distinct sensibly known within him in soft endearments of the mind: in blossoms of holy love.— The manner of Adam's delivery of this his other self, veiled was from him while sleep embraced his form and into that type of death lulled his perceptive sense. Wisely so ordained in Holy Spirit counsel, it being a work divine, to be performed only by the creating Three in One! Thus, in soft slumber entranced was he, when the Lord God from him took the Part which when perfected was to be a companion while on earth, all happiness with him to share, pure desires to gratify, his felicity with life to crown. 'Twas to this end woman from man was taken in solemn silent solemnity, as formed in beauty's mould distinct, yet to be attracted by the tree whence she was taken, prepared to exhale her peace breathing sweets, in the bosom of him from whom she parted was, to meet in superior bliss; and in his presence a fond affection smile, the purer riches of hallowed love: flowing

* Gen. ii. 20, 21.

from love divine.—Jehovah's smile, distinct united, on them his glory shone. Woman from man was taken while he slept the sleep: soon Adam awaking recognized the Part first, with him and, in him formed, appearing then to bless him in a *Fruit* plucked from his Tree, wherein a garden unto him was given to cultivate, that therein he might plant seed containing seed, to bloom and seed; all to be nourished by heavenly manna, and refreshed by the water of life! issuing from the immortal tree that within him blossomed the fruit of Life eternal! This exalting duty to Adam was by God appointed, as the head and Parent of her Jehovah had for him created and in Love divine unto him brought, to be the Mother of the human Race; who from her garden were to issue as blessings given by their Creator to multiply his creatures joy. When, as sin had not shadowed their beauteous forms, naked they might be and not ashamed; being draped in the righteous Robe of glory whose Effluence reflected immortality!—See Adam so distinguished blest in faculties branching from an exalted soul, whose throne was in the heart where the fount of life unceasing was with holy rapture and adoration swelling: A terrestrial Eden for him planted where he and his might in innocence freely drink from the cup of bliss by their God for them created and filled to overflowing full: See Adam the human tree in the midst of creation's favoured field; in his mind, ideas serene and heavenly, floating, soaring from Light to Day: his natures enjoying spiritual sympathy in the effulgence of the Spirit Sun, whose saving lamp illumined the Paradise of Holiness! enriching the surrounding scene while the spiritual Eden breathed; holy thoughts in calm. Man in spiritual freedom exalted lived. Communion with his Parent Tree enriched the expanding mental field of glory: gave light to enjoy the Blessings on him showered, while he honoured the Paradise where, in the soul's illumined throne, Deity shone beaming divine

effulgence from the image of his child, to increase the flow of mental offsprings in holy-spirit seedlings. See the Parent of man drink delight from all around, feeling his Maker's voice at eve whispering in the gentle breeze: that peace proclaims to the harmony of the grove: until accepted offerings at morning blush, in grateful dew, ascend to greet Sol's inspiring mantle. His mirror eye perceiving truth in all on which he delighted gazed, the mental vision might pierce through time and contemplate the Heaven of heavens where Eternity is enthroned; in the majesty of Jehovah! whom he with holy fear approached as a fond child drew nigh a loving Parent; even so would Adam seek his Creator's smile, while he lived to honour the Tree of life! whose branching splendour illumined the Eden temple wherein the Pulses of spiritual Sensation with hallowed feelings panting soared higher and higher to meridian height of glory: no passion wrought within, where seraph spirit zephyrs fanned preserving holy calm: if the bosom knew a swell 'twas when gratitude ascended to the Author of his being: around man sacred splendour, serenely shone from his tree of holy-day: while peaceful he could view nature's feeding orb at summer noon breathe liquid life to the tranquil bosom piercing with his golden arrows the silent profound o' the emerald deep.—When the sun of Eternity, his faculties ruling governed nature's clay, in purity Adam and his fair daughter lived in Eden's blissful grove; receiving visits from spirit-angel-kindred-minds; adoring the Lord of All! gratitude breathing to the Fountain of Good who had consecrated dust of earth and elected them heirs of heaven. . . . Here also behold Eve, (i. e.) *Cheva* or *Chiah*, LIFE: in whom see life's angel Form: Adam's daughter blest, adorned with all exalting graces, glowing in virtue's opening Rose blushing charms celestial: within her, immortal spirit, smiled conquering sweetness hovering; while that we may not name, mingled

with morning dew; breathing love divine! . . . Formed in nature's perfect mould, the child from Adam taken was attracted to the Parent-tree who lived in her paternal spouse: In Eve, the fairest of Eden's flowers, Behold! her who created was, to breathe, bud, bloom, yield, fade, and die: to know the love living in Elohim's smile, while they wielded the guardian sword, given to repel the shadowing torrent passion. See her attended by celestial graces; as AURORA blushing; so glory's Dew-drop ripe, when morning smiling dawns, glistens in the eye: thus conscious Eve appeared, while he for whom she was created, in silent rapture, gazed on her who lived for him, a sacred garden unto him given, holy breathing sweets to yield; promoting the harmony of nature's works in the glory of their Creator: thus blest, in bliss they lived, and *love* inclined to the voice of *Life* in him who was her parent-head, and guide, and in whom, while Jehovah they adored, lived the acknowledged ruler. She, dust immortalized, to conquer man, in soul to whom united, her heaven glowing eye splendour beamed, as Sol's rays potent to still the swelling flood: seraph beauties from her adorning sparkled like living arrows shot forth to pierce the emerald deep: Life's mingling radiance, around her person in glory draped, shone the Robe of Righteousness: drapery given by nature's God; whose Tree of Life taught them to know; the Author of Creation!"

INFIDELITY. "May we suppose that Adam and Eve were in twin-form when first created—conjoined only by some vital material Part? If not, How could Adam know, 'She was bone of his bones, and flesh of his flesh?'"

TRUTH. "No. It may not be supposed to have been so: as will appear if it be borne in mind, that when earth at God's command appeared, then was a first creation: so, in due time, at the bidding of the Word, from earth then created, a second creation into being sprang.—In earth's

natural body see the tree of natural life prepared to be impregnated by the tree of nature's instinct spirit living in the feeding orb of natural day, who was charged with instinctive life to fill every creature in her womb, engendered and quickened, from her bosom to be born.—The Fount of natural day, by the First Cause governed, and filled, from his faithful medium a golden arrow flies, bearing the thread of instinctive life, within which is, the ruling power, to preserve each creature in his respective family and order throughout the wide Creation of all internal and external creatures, in their distinct generations.—Thus may earth be looked on as a natural maternal tree, in her dark nature dead, requiring to be pierced by the sun-beam of her inspiring source, whose heralds of life awaken and feed terra's numerous family.—In relation to the earth, view the sun as God's ruling and feeding agent living under and sustained by the Fountain of eternity!—In the picture, see earth created, with time's generations in her bosom; each in his kind and form.—Adam and his offsprings were to have dominion over earth's family, and therefore superior to what was before, on her created he and in him his, were placed to govern and direct: Blest, as the spiritualized Representative of his Creator, a shining light was he, illumined that he might illumine those who from him were to issue: a human tree, in glory created, containing seed in which was seed, and, in his seed was Eve created; when first with her parent spouse, they twain moved in one: until the moment Almighty counsel had appointed: then while fragrant sleep called Adam to enjoy celestial vision, a mysterious work divine did the Lord God perform which unto man hidden may remain, to awaken his wonder and admiration! 'As thou knowest not what is the way of the spirit nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.'* The First Cause

* Eccles. xi. 5.

produced a second creation, in human form, when, as taken from Adam's essence a maternal parent appeared: in the seedling plant Deity had, from her head and father, taken, a spiritualized female tree arose, exalted in immortal beauty, breathing Love's subduing graces: Partaking of Adam's nature, in her heart the tree of life, fruit of holy affection yielding, in sympathy's sentiment, to his exalted soul; rejoicing by her presence; with her breathings, blessing: In the form of dust; behold a natural garden, by her Almighty Maker spiritualized, and given, to rejoice him of whom she formed a part, whose fruit she was; her Eden immortal flourishing; when innocence in glory shone: A being through Adam derived, with him in the tree of life she lived; and unto him was fruitful made, to multiply their kind; to increase their mutual bliss; blest in Elohim's smile? The Parent from whom man's generations were to spring had issue in Eve, the partner of his love; with whom he was placed on earth, to have dominion; and there to procreate.

"Looking on man in the image of God created, the mind is conducted to view him a corporeal, spiritualized, being, presenting comeliness, holiness reflecting, where dignity in authority smiled to grace his majestic form; fitting him to have dominion on this terraqueous globe; In the tree of life, rooted in the fountain of the Heart, the image of his Maker reigned: Deity there his glory breathed, causing refreshing streams to flow throughout the Eden pure; whence offerings in spirit prayer and praise, communed with the feeding source in whose robe the spirit was draped reflecting glory from the soul: nor did this effulgence man forsake; while God was in his Eden honoured. To the Parent Adam, Jehovah had in Eve his child, vouchsafed a fruitful field, taken from himself: that her garden should by themselves be honoured; in them and their offsprings, in the Paradise of God where the Tree of Life watered their grateful souls with Deity's

exalting Essence; which lived above distanced from the tree whence issues, in torrents dark, the knowledge of good and evil; accompanied by its attendant death: Therefore when living in the light of his Maker's presence Adam said, 'this is bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man:' thus it is written, 'Man is not of the woman but, woman of the man.'

"'And they were both naked, the man and his wife, and were not ashamed:' Purity cannot feel shame; innocent they were; sin had not then deformed; clothing they needed not: when around them the sacred halo breathed!

"But remember, there was the chief of fallen angels, the adversary of God and man, who, being first created a celestial spirit, was then perfect in his kind, Satan the chief, in his condition; until presumption in ambition's hour was blasted by th' eternal frown: when he to the lake of misery fell. . . . . This leads me to where awaits the answer to your penultima question: attention therefore is invited to the 31st verse of the Book of Genesis; there it is written:

"'And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.'

"God having created all things very good, there were nothing created by him wherein were good and evil. These names therefore must have reference to a being created holy, who first knew good only; but having fallen from his first estate of bliss became the source of evil.—We have noticed angels finite essences created in freedom's celestial field to ascend into more glorious exaltation, or to fall down to hell's abyss of eternal woe, according as its substance might in obedience live, or disobey the Law celestial; in rebellion against the King of heaven. As finite intelligences, created free, they required a Law; the Law was to them made known: among them there were

who used the powers given to promote their Creator's praise: Others transgressed; the transgression involved them in the shadowed pool, wherein is hideous spirit deformity; in sinful clouds of death. The spirit apostate thus fallen, in consciousness of the past *good* he had enjoyed, and the *evil* present with him, and in which he then sought glory, must to christians distinguish the tree of the knowledge of *good* and *evil* whose flower is sin; whose fruit is death; that undying, groans to die.

"In the old serpent called the devil we distinguish that tree: A spiritual serpent he, the permitted prince of the power of the air, from heaven driven, for rebelling against the most High. Being banished Jehovah's presence, and distanced from his Angels: plotting he, with his legion conspired, against the favoured children of God, who when created lived, uniting earth with heaven; heirs of immortality, in the tree of Life!

"To the adversary, thus from heaven, shut out, to be the Prince of the power of the air within earth's orbit and to affect her exhalations, see him permitted to afflict and cloud the creatures of her womb if man's soul inclining to his suggestions enslaved the will to sensuality.

"The Lord God having formed Adam and Eve and spiritualized their dust, their bodies his temple became, made by his Almighty hand and consecrated the spirit's house: the throne wherein Jehovah reigned: whose essence, glory eternal beamed, filling Holiness in the vast infinity, crowning the Heaven of heavens.—Man, reflecting the image of God could bear the o'erflowings of Elohim's Presence, while illumined by and communing with his spirit good: the will, inclining to his soul's affections fixing on things superior, all centering in his tree of Life; branches being shooting therefrom, enriching ardour breathing: passion then unknown; the sword of conscience had not alarmed the creature man; or ruffled peaceful calm.

"Of the creatures on earth see Adam the head and sovereign Ruler; under his Creator: within him was the Tree of Life in the spirit of Omnipotence; the Power of Light; the Lord of All.—Whose Law to man revealed his Will: But for this Law the field of knowledge would have been a sealed book, so *it* in the tables of his heart expanded, showing, in letters of life to his mental eye, Jehovah's Law divine.—The necessity of this Law I have traced to its unholy source.—Also, seeing man was created a free-agent; had not a Law been given and an observance of the same enjoined by the Law-Giver, it could not by man distinguished be whether Jehovah's Attributes were in His own Essence Holy, or borrowed from another: neither could he discern that which teaches man to know himself, as dependent on his Maker, whose blessings to him descended: Man could not appreciate Jehovah's smile: if by sinning he did not incur his frown: Virtue would not be loved because living in the way to life and glory, did not sin exist clouding the path of misery and death; the christian spirit loves her God because his Essence Light is Virtue, the conscious source of love divine, whose wells preserve the offsprings Christ redeemed. Did not Light shine, man could not distinguish it from darkness: If the effulgent star of Life did not attract our soul to God, the Spirit could not shrink back on herself, or holy Refuge seek, on beholding the gulph of Satan yawning beneath, to drink her into misery, woe, and death's unquench'd; unquenching hell.

"Adam's sons and daughters were enabled to distinguish whether their Parents did Jehovah's will, by bringing their conduct to the Standard planted within their own bosom and testing the same with the truth their Maker's Law presented, which Law imprinted was in each heart: and according to the shade in which the Law of God appeared setting the deed before the mental eye, so was its nature by the spirit interpreted: thus might they

in light or shadow walk, even as taught to understand, and to observe the Rule of Life prescribed.

" Hence, it is perceived, a cause flowed from Satan's source, the effect of which would be permitted, to punish man, if by disobeying the Law of Light, he ungrateful proved. — We have seen the command God gave to preserve the children of his glory.—Man, as a Free Agent, in his first estate, knew, that in the Tree of Life flourished, as watered by the Eternal, the holy Tree of Liberty, and being created by and in its Light; to live under its Branches constituted his privileged Freedom, and this he fully enjoyed, while holy fear, in exalted adoration, from his derived essence, ascended to his Maker: This sacred fear crowned by love divine, for a time, preserved him in the bliss of immortality. Nor could man have offended had there not, under the control of Omnipotence, been a shadowed abyss into which Disobedience would force him. —There was, and is, that dark lake, as a bottomless pit, in guilty spirit floating blowing corruption's air, there the spiritual serpent reigned, therein he is the permitted prince, who, having his impotence discovered when in heaven envy and rebellion possessed his jealous spirit, now sought to defeat the purpose of Almighty God by approaching to offend the soul preserving star which reigned in the Tree of Life; feeding Deity's children with oil of Love divine.

A VINDICATION

OF

THE BOOK OF GENESIS.

PART V.

"Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him:—Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:—But every man is tempted, when he is drawn away of his own lust, and enticed.—Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—*James* i. 12, 13, 14, 15.

ARGUMENT.

TRUTH.—"Morning smiles.—Again I see thee, feeding source flowing nature's light, shooting thy arrows from the east: now creation's works awoke chaunt the grateful matin song! Ah! Had Satan power, he would veil thy orb in shadowed night, and in chaos bury Terra's beauteous family. But, praised be thy glory, though the Serpent potent is, *where* sin is nursed; a sun-beam dart resists his power; because it breathes in light!—Fair emblem of Deity, thy glorious luminary unveils another day, to awaken those who sleep: and speaks th' attributes of the Essence which unto man thou dost give in the image of thy glory! yielding to him, producing in him *qualities* resembling Thee our Creator! in Life, Intellect, Will, Goodness, Love, Mercy, Clemency, Patience, Justice, Truth, Holiness; and Power. Which rivulets

branch from the soul that's fed by thy o'erflowings, to reflect Thy Presence from within the temple wherein Thy Name and Word is honoured.—Holy muse of Zion! Increase in us Thy light: Let us attain to a closer union with Thy Effluence; holy Three in One: Let us Thy Image more resemble; in the breathing Thou dost vouchsafe: Feed our soul with light, and bless the truths we may express: Bring all mankind to know, that in Thy Essence, eternal Father! thy Son eternal lives, from eternity begotten: and that from the Two proceeds the Holy Ghost, the Comforter, who, equally co-eternal, is sent to guide the ransomed to salvation's door, where Immanuel waits to introduce them into eternal Rest; in the City of our Creator God! Whose fount of day flowing to refresh earth's instinctive spirit vigour; awakens gratitude in the soul of man, while she rejoices in the covert of the tree of life that planted is by nature's God in the Paradise of Love!—See! The adversary comes: And, strong in Almighty strength, forth I go, to meet him on the ground his governing Spirit may choose.

"'Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?'"*

Infidelity. "Did the serpent appear visible to the eye of sense, moving erect; or, did the reptile, insinuating, curling wind its way to Eve's notice playing among the flowers, grass, or branching shrubs? Or did he ascend the tree and gather fruit to tempt Adam's daughter?"

Truth. "It was unnecessary the serpent should move erect, or in any shape appear visible to the mental, *mirror*-eye.—Besides, had the serpent been a reptile or any creature moving on earth, Adam would have had power over him: since to man dominion was given over all ter-

* Gen. iii. 1.

restrial things that lived upon the earth.*—Also, the serpent was *more* subtle than *any* beast of the field which the Lord God had made.—He was, and is, the spiritual serpent. Neither was it necessary for him to enter any visible form to assault mankind, other than *that* he inhabited which will present, so will his nature and subtlety develope in hideous darkness, as we advance into nature's garden.

" ' And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

" ' But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.' "†

" ' Now the serpent was more subtle than any beast of the field :' He may therefore be considered as the spiritual serpent working in the earthy nature of Eve, inflaming her material *life*.—The beginning of this chapter relates the conference entertained between the shadow sin hovering in her dust influencing matter in Satan's subtle art, addressing Eve's reasoning Faculty. Not a tangible serpent; But, the same spiritual Serpent, the enemy of God and man, that works in the material nature of every created human being : this enemy we bear about with us, in our Flesh, there he in ambush lurks, warring against the spiritualizing emotions of our soul, wherein Jehovah's Spirit illumines ; to guide man in his glory ! The first offspring of the human tree with her parent experienced the destroying influence of the same permitted power of shadowed air : Satan the author of confusion and disorder : a fallen angel he, a celestial sun eclipsed ! shadowing the gulph, where chaos rolled and reigned, where Terra now moves burdened with sin, from which she becomes released as Christ's Kingdom may prevail ; as his Spirit sword shall conquer :—But remember, Satan

* Gen. i. 28. † Gen. iii. 2, 3.

cannot, could not, prevail if mankind guarded the watch-tower, if the will did not enslave the soul when the spirit of shadow working in man's dust invites to evil, but then the soul lukewarmly acquiescing becomes the principal in crime; and Satan having taken his prey at death's fancied victory, laughs.

"All mankind have felt, and while time may be will feel, the powerful working of the Peace destroyer who having permission to hover in earth, had, and has, permitted power to afflict all men if they incline to evil. Holy men of whom we in the Bible read, knew this: the Human nature of the Redeemer experienced the tempter's subtle wile: The Apostle Paul when sensible of the serpent's influence said, 'Now if I do that I would not; it is no more I that doeth it but sin that dwelleth in me.'* 'For the Flesh lusteth against the Spirit and the Spirit against the Flesh.'† —Behold, now, in the mental field the spiritual serpent in sin acting, in the dust of which Eve's Eden Garden was made: suggesting to her thought *lies* to affect the mind, and, provoking sensual feeling to win the will, to unholy inclining: See the daughter of man in Reflection's field affected by the suggestions of the promoter to evil, for a time, repelling his foul streams of death: while he presents to her vivid mental eye, a florid deceptive picture of the attainable enjoyments, to be secured, if she would listen to his voice and yield to his influence.—The Serpent, knowing that mankind were never so near a Fall as when at the highest summit of permitted enjoyment: prepared to destroy, at the moment of exaltation.—Afraid to attack the first image of God he allured the thought of the female tree, inviting her to yield to excess, when in the fond embrace of her Parent Spouse, whose tree in seedling shower unto her by God was given: See the serpent then insinuating, to the unsuspecting child of Heaven's care, that if her parent yielded to her inclining, such could not interrupt

* Rom. vii. 20. † Gal. xvi. 17.

Eden's calm: that she might safely enjoy and attain to higher knowledge, while Adam her head, her parent and her guide participated in the indulgence, his subtle lie presented to their acceptance: Thus then he ventures to suggest, saying, 'Yea, hath God said, Ye shall not eat of every tree of the garden?' i. e. Hath God said ye shall not indulge to gratify every feeling inherent in your nature? shall ye not take even as seemeth ye good? 'And the Woman said unto the Serpent, We may eat of the fruit of the trees of the garden.'* i. e. We may indulge the feelings of our nature, and gratify every desire in purity of holiness, wherein we were created, to glorify our Creator in procreating. 'But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die;'† i.e. God hath said, Ye shall not do as Satan the Serpent who is infolded in your Eden of clay may suggest, neither shall ye desire to yield to his suggestions unless ye die, Life ye now enjoy; death presents; if you forsake the Tree of Life, whose branches ye are, then will ye fall to death—both are set before you: if you fear death and love life then touch not, desire not the fruit of the forbidden tree; for if you permit that peace destroying tree to affect the sense, and so cloud your understanding in passion's storm that poison foams, you die: if you desire to sip the deadly juice you fall from life to death.

"Thus may we contemplate Eve acquainted with the Lord Jehovah's Will, as revealed to her and them, in the Law divine, living in the fountain of the heart and hovering with the fluid nectar that watered her Eden of earth: See the spiritual serpent exhaling in her dust, pestilential vapours, to affect her inferior nature: he envying the bliss she with Adam was created to enjoy in calm delight of heaven breathing love mingling with and sanctioned by the Fountain spirit of Love divine: burning, envious of the

* Gen. iii. 2. † Gen. iii. 3.

happiness God's children enjoyed; see his silent clouding fury swelling, in sin assailing innocence, evil thought provoking: View Eve, aware the foul tempter is nigh, that the fiend is even infolded entwining in her conscious Form of *life*, waiting to devour, while she seeming less confident of her security in the immediate influence of the tempting serpent spirit creating unhallowed feeling in her temple of clay, seeking therein to defile, so to cloud the soul with sin, the fruit of the tree of knowledge of good and evil; whose venom shadowed in ambush lay waiting Reason to sleep that his foul spirit in nature working might, by provoking inflaming passion; subdue: — Behold Eve resisting the destroying impulse hearkening to Jehovah's voice that reigned in the soul's illumined throne whispering in salvation's voice, 'Fear not your enemy I will preserve you from his power while ye live in obedience to my Law; he shall not, he cannot prevail if you eat not of the fruit of the tree he offers you: while obedient to the Law I have given ye shall live; But if ye incline to that your enemy and mine may be permitted to suggest to your mind, ye die: but unless you incline to his evil suggestions, ye shall not die: observe always the commandment given as imprinted in the spirit tables of the heart, and the tempter shall not, cannot prevail within your body to afflict your soul. Take confidence, be constant, and faithful prove: Ye shall not eat of it, neither shall ye touch it, lest ye die, i.e. though Satan's spirit in serpent subtle may level his fiery darts to destroy your soul, they shall not come nigh to hurt you, neither shall the sinful air he breathes affect your peaceful joy *except* your soul and will, inclining, yield to his deceitful snare.

"'And the serpent said unto the woman, Ye shall not surely die.' Thus did Satan *lie*, waiting to deceive.

"The Bible's overflowing evidence, shows it was God's good pleasure man should be blessed with means to preserve his soul in life, that the spirit might in calm enjoy a

foretaste of superior bliss; under the preserving shield of glory Omnipotence breathed from, as living in, the Tree of Life. To obey the voice of Jehovah that within them whispered love and life immortal, was to live: but to disobey was to die. To incline to unrighteousness was to die to righteousness; so to die to righteousness was to sin; even as to sin was to fall from Life in light; to death in darkness: In the command given to man, was enjoined; 'Live to righteousness and sin not'* and 'the soul that sinneth shall surely die.'—Blessed were the first of the human Family with power to live in Freedom enjoying every good to exalt them higher in heaven's glory while their soul remained disposed and active to command their will to good: innocent then, strong in Jehovah's strength, conquer they might the Serpent's wiles or repel his fierce attack, to the saving of themselves omnipotent through Him who strengthened them: Being blest with the conquering power in the Tree of Life; they might have wielded the Spirit sword, defended by the shield of Faith, and cut the Tempter down: who added to the *lie*, saying, 'For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'

"This Satan would know was calculated to increase desire in the natural garden of mankind: and having experienced a deforming change himself when he, by offending his Creator in heaven, had fallen from good to the shadowed gulph whence sprang the knowledge of good and evil; his desire became inflamed to draw the creatures of God's special Providence into the abyss where sin had condemned him, in torment there, destroying venom to emit:

"In the Eternal First-Cause; in the Fount of Glory is seen, the united Three Jehovah! in the Tree of Life!"

"As the first evil, in Original Sin is seen Satan, the old

* 1 Cor. xv. 34.

Serpent spirit; in whom we have distinguished the tree of knowledge of good and evil.—The serpent being a devil by transgression, he thus acquired his knowledge of evil, even when exalted in the celestial regions; so he knew, that by offending God, man from knowing good only, would fall to the knowledge of evil, and retaining a remembrance of the good he had left, thus would he, know good and evil.

"Again behold Adam's daughter: Bone of his Bones and flesh of his flesh illumined by the Tree of Life whose Foliage around her a heavenly halo shed, living with her Parent, in glory equal, her natural garden breathing kindred feeling sympathizing with the sensation that awakened joy in the parent Tree, unto whom she was given; that he her garden cherish might, and in proper season plant, a seed sown in purity, whose holy fruit should from her spring to bloom in the garden of Peace; where supernal joys enriching terrestrial breathings: mingled in bliss divine.

"In the terrestrial Eden man was placed: the command unto him given enjoined watchfulness, that his Eden might be preserved pure, and holy to the Lord: It also his Duty was, to cultivate, and preserve the garden to him given in Eve, who second in dignity appeared; tho' first in winning graces she presented: smiling as the moon at eve in the creation celestial.

"We have said that in using the Blessings God gave to the children he had placed on earth, excess therein, in thought, desire, word, deed or to act inclining, would idolatry be: so would the unholy yielding or indulgence, unto Jehovah Creator, bear evidence of their transgression, opening to them the flood-gates of impurity, from which inundating torrent foul, Deity's glory would veiled be; and on, as in its own Essence feed, leaving Satan's shadowed streams to flow in and over the Eden where while man was holy; Elohim's glory reigned!—In the Picture which to the mind presents, appears Adam the Parent-Spouse

and Eve, his child and human garden; enjoying freedom in perfect bliss, which no inferior power could take away: and which they could not be blinded to, neither could its glory be veiled from them, except their soul did sin. This the Satan serpent knew; and sought how he might so influence the disposition of the soul, as to cause an inclining of the will to his suggestions: His late expulsion from heaven filled him with dismay, so was he afraid to approach the image of Jehovah reigning in Adam's soul: but sullen in guilty gloom he determined to assault and watched the moment when he might his power make known within the female tower, planning that she, more yielding tenderness to win; would soon pass the circle of glory prescribed by Holiness, and that the Parent tree fondly loving his offspring, in her whom the Lord had to him brought; would incline to meet her in the shade of sin: even to quaff the juice of death."

"'And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband *with her*, and he did eat.'"*

INFIDELITY. "What kind of fruit may it have been of which Eve and Adam partook when they sinned and fell?"

TRUTH. "A fruit that corrupted soon as tasted; there being a deadly destroying venom lurking in it from which flows sin, engendering: to engender death."

INFIDELITY. "And could the tree yielding such fruit be called good by God?"

TRUTH. "Not as then corrupted: But remember; the spirit of that tree was Satan who when first in the celestial creation created shone an Angel of light, and compared with other, then kindred spirits, may have been exceeding

* Gen. iii. 6.

them in glory, even as the sun to man apparent in magnitude and splendour is; above the morning star exalted: thus may he have lived, ere by jealous envy fired when proudly daring; he rebelled against the Lord God, for which crime with a legion of minor offending spirits he was cast out from the heaven of heavens, to infernal regions hurried a spirit in hell to reign, with power to visit earth and hovering in the air she breathed, so to affect the purity of her life, if man, Earth's sovereign, listened to his voice: see him in his shadowed element seeking to be a destroying fire in the yawning gulph dark hovering the prince of the power of the air; plotting to contaminate the human race: subtle, determined to use his artful influence to lull their moral reasoning power into a torpid state, if that, by so far blinding the guardian watchman, he might, in his hellish design, succeed by introducing *that* which would cause the spiritual sensation and the flowing of the sensual nature to clash: thus designing see that foul fiend in their natural garden, a spiritual serpent, with poison charged, moving disorder engendering confusion, sin, and death that reigned in the way to hell's abode hatching in revengeful fire which burned there unfelt, while man lived free, save by him and his angels:—envying the blissful freedom man enjoyed; who, as we have seen was created perfect, with Reason presiding in the moral, preserving to calm the sensual, both living under the superior spiritualizing essence of Life in the tree planted in the heart whose branching sun-shine extended o'er the Eden whence it the image divine reflected: viewing also that mankind are nearest to misery and death when in their fondest enjoyments: so Adam and his daughter would be nearest to death when participating in the most powerful delight, of which their sensual natural affections were susceptible. Knowing also there were two avenues of ingress and two of egress leading to and from the soul's central flow wherein Life's nectar pure in spiritualized ether and refined material spirit mingled flowed,

breathing heaven in earth, so given, to refresh and preserve in life the children God in them had deigned to create and bless . . . Being thus blest: man's duty 'twas to reject every evil thought which from Satan's empire dark ascended.—So, in their hallowed meetings, satanic air may have been repelled, until his impure stream finding the fortress yielding; with impetuous death rushed in: Having plotted and determined in guilty coward gloom, he attacked the holy citadel at the moment when sensuality highest panted; finding them at the height of extatic bliss, he moved the yielding tender plant too fondly to desire: passion quaffed the flow: Adam returned the too fond embrace they both indulged the sweet excess: Satan a fancied victory gained: Thus sin from the serpent to the daughter exhaled, in passion inspiring air; man fanned the intoxicating flame: guilt immediate flowed within: the impure stream in shadow—from the serpent emitted, offended the nectar life which, from the heart proceeding, had fed Eden's garden with holy fruit, in the Tree of God matured!

"Forgetting the First-Cause Creator! each with the other clasped in mortal fond embrace, from God to idol worship fell.—To fill his cup of bliss the Holy-One to him an help-meet gave taken from his tree to bless him with love's smiles; in holy union by their Maker joined, to ascend in more exalted glory: Ere they transgression knew, all good was present, in Jehovah's light: evil in shadow, kept in awe, distant roamed, tempting yet to tempt, until, alas! man freedom left, to exist in sinful slavery: inflamed grew the daughter's desire sensuality engendered was, in the serpent's deadly venom, woman, when at enjoyment's meridian height, inhaling to her dust; being by inferior feeling tempted to seek other knowledge from the fruit of the tree which in the serpent subtle spirit lay, waiting to destroy; suggesting to her thought that superior delight she yet might know, if, listening to his voice, she would incline a yet more fond em-

brace to receive the fruit o' the unholy tree he in the mental field presented as in Eden's hallowed garden growing: The seducing vision, alluring thought from things above, where was Jehovah's Throne, into her earthy sense, then she met the serpent's flood, that drowned the inclining soul in shadow, veiling eternity's glory from her view; when more by nature warmed she met the embrace of her parent spouse; he filled with sensual fire of inferior love, in the spirit of the same desire, fanned the flame the serpent kindled, and, loving to idolatry, wandered from his Father and his God."

INFIDELITY. "In the command, 'Be fruitful and multiply and replenish the earth, were not sensual pleasures sanctioned by God?"

TRUTH. "Yes, the command so given by God was a divine Law for man to observe, both in letter and in the spirit of fruitfulness: Then, remembering that the essence of man is soul, it was, and is his duty, first to attend to the cultivation of his immortal principle, that the using of her faculties may promote her Maker's glory: In the garden of the soul, we have seen, was the tree of life which continual blossomed yielding the fruit of salvation; of which man might freely partake, its glory it being given to preserve the work God delighted to honour: But if man forgets the allegiance he owes to salvation's streams; he cannot cultivate the throne of Divinity within him, use her faculties aright, or defend the temple of God, his body, from the assaults of the enemy; neither can he from any save the holy source, derive strength to still the silent subtle tumultuous voice, satanic spirits awaken in life's destroying passions. Unless man lives in the Almighty sunshine breathing from the Tree of Life, it is impossible for him to hold his inferior nature in subjection to the Law of Reason: he, could not, cannot preserve his clay refined only when the soul in glory lives obedient to her Creator's voice. It is the Effluence of that spiritualizing power

flowing frow her hallowed Fountain, which enables man to govern his earthy nature : We have shown that branching streams flowing thence feed the body, and in the feeding fluid contemplated the governing spirit which, tho' invisible to the sensual eye, the spiritual eye may perceive, in varying shades of light and shadow ; according to the disposition of the soul and the inclining affections of the body :—When Jehovah conferred on man the blessings provided for him, and said, 'Be fruitful and multiply,' &c. Deity breathing within his silent whispering love eternal, would say, 'Use the blessings I unto thee give, without abusing them ; partake thereof in holiness : Let thy desires be moderate, so drink from the Fount of Purity, to gratify each sense, that thy spiritualized Eden may bloom in calm repose ; and thy offsprings live in my Paradise heirs of Immortality !

" 'And the eyes of them both were opened, and they knew that they *were* naked ; and they sewed fig-leaves together, and made themselves aprons.'*

" Adam's daughter wavering fell, and falling in his embrace him she led to seek the knowledge Satan to them brought, as the fruit of his deceitful tree which drowned their sense, conquering Reason, leaving their soul in sin, even while in the Pro-creative act. . . . . While inhaling the intoxicating draught they felt not remorse, till sudden from immortal to mortal their nature changed :—then a cloud obscured their spirit glory ; the holy robe forsook them, leaving them naked and hideous to themselves ; when, behold them endeavouring to cover the parts, they thought had most offended.†

" And, in this fallen condition we are guided to contemplate man, whom God created to enjoy, causing his nectar divine to breathe from the Tree of Life giving man power to conquer inferior spirit, and to exalt him in God's glory,

* Gen. iii. 7. † Gen. iii. 7.

while from the fountain of the heart unceasing issued invigorating holy streams watering the garden of Jehovah, causing grateful exhalations to ascend in prayer and praise unto the Source of Him whose fountain draped the soul in life's immortal robe. . . . . But, from this heavenly scene we are called, to view the forms, once celestialized; into sinful matter fallen."

INFIDELITY. "Since you admit connubial bliss was ordained by God, and the Law made known to man, in the Language of Life which spoke to the understanding: How, when, with the offspring of his bosom, the daughter of his love, the partner of his joy, he in the fond observance of that exalting duty, was by natural feeling conducted to the height of the most exquisite as inexpressible delight of participated enjoyment: How might the happy beings thus blest, thus enjoying, have known the line limiting the glory of the horizon; to pass which was death?"

TRUTH. "First. The Law by God engraved in man's heart's life, the Holy Spirit illumines, and guides man to fulfil: But, If man forgets his Preserver, the subtle serpent fiend, who within him waiting is, to lead astray, immediate takes the helm: he then having charge of the clouded bark, it first lifted is, then tossed becomes by every passion's sinful wave: calm Love divine no longer in the bosom lives, but lusts tumultuous burn emitting foam in rage hurrying mankind into the gulph of shadowing shadowed crime, overwhelming there the soul leaving the sinner in guilty fear to lament in undraped deformity: to sorrow for glory fled. — The storm of passion, passive, leaves death stained clouds behind: a troubled mind reflects within polluted dust: Reflection maturing thought the sinner appears more cool; so when Adam in the garden, no longer in the native robe his spirit fearful sought a hiding place: Satan's terror within him wrought, while pursued by the searching arrow beaming from Jeho-

vah's Eye; when, of that voice, the silent flaming thrill he heard, in the mighty immortal conscience speaking 'Adam, where art thou?'* See him fallen from the light of life, a solitary, trembling, seeking shelter from the pursuing storm, even in the vale of death; when th' Almighty mild reproving voice of love, speaking from the fountain of the soul, thrilling through every vein, re-echoing to her throne, of accusing conscience feeding the tormenting fire: this voice divine accompanied the fallen pair, whispering in the breeze, 'Where *art* thou?' vibrated on the ear to meet the pang within, where arrows pierced the fearful souls as veiled in sin that furnished the throne where Satan in corruption reigned, wielding his envenomed darts against the King of Heaven, clouding man with death-stained fluid shadowing the dust which had immortal been while living in the breathing Tree of Life, Jehovah planted in the soul.—But—If the children God had so blest, when feasting on and in their Father's love, continual, grateful for the gift, had looked unto the Giver, seeking grace to guide them to and preserve them in a perfect enjoyment of the blessing provided for them, his Omnipotent Spirit holy would have yet increased their glory, and leading them to the exalted bliss in happiness there would have them preserved, even when, in their fond desires they met each other's embrace to breathe. Having, when enjoying, to the suggestions of the spirit serpent yielded: God was not in all their thoughts: his preserving Glory they forgot heaven they forsook, drinking the deceitful sweet, the daughter in her parent's fondest embrace felt Satan's arrow pierce the panting pulse, man, immediate sipped the liquid venom that deadly poison with it brought, in death's deforming corruption: the serpent beguiled Eve: man's sensuality with her's sympathizing; unto her he inclining. . . Eve, tho' unto him she by LIGHT! was given, won her Adam in shadow, . . . when both; their Robes of Glory:

* Gen. iii. 9.

in Eden lost, and from their Maker's Paradise fell: Being off their guard the enemy emitted his destroying venom mankind inhaled and died.*

"The Evil One, the Adversary of God and man is represented under the image, of a serpent: of a dragon, of a leviathan, the crooked serpent, etc.† The Prophet says 'dust shall be the serpent's meat:'‡ The Saviour of mankind saith 'the devil was a murderer from the beginning, a *liar*, and a father of *lies*:'§ St. Paul saith, 'the woman being deceived was first in the transgression.'‖ In the Revelation, he is called the wicked malicious spirit, the devil, the dragon, satan, or the old serpent, etc., all which have reference to the spiritual Serpent who first deceived mankind by influencing passion in the natural Eden of man which the Tree of Life preserved; while the spirit of holiness in Deity's temple was honoured.

"Thus may we notice mankind inclining to the evil suggestions of the serpent-fiend whose spirit provoked unholy passion in the Eden of her who was unto Adam holy given, sin's deadly influence was *first* felt by Eve—thus was the daughter first in the transgression. Satan, unable to appear in the strait illumined path of light entwined in spirit dark in the winding borders of her natural garden, there in ambush lying he, while the watchman slept, in sensuality, seized the moment when enjoyment had transported man into the shadow of forgetfulness; his venom thus permitted was to cloud creation's beauty: When man fell, sin and death permitted were, to afflict the earth. But God made not death, neither hath he pleasure in the destruction of the living: having created all things; the generations of the world were healthful, there was no poison of destruction in them, neither the kingdom of death upon the earth until ungodly men called it. Error and mental blindness had their beginning to-

* John viii. 44. † Isa. xiv. 29—27. ‡ Isa. lxv. 25.
§ John viii. 44. ‖ 1 Tim. ii. 14.

gether with sinners. 'By one man sin entered into the world by whose disobedience many were made sinners.'* 'By nature we are the children of wrath,'† and 'unable to receive the things of the Spirit or to know them, because they are spiritually discerned.'‡

"The Serpent in undulating cloud entwining, infolded in their material nature, by flatteries first, then by his offsprings' *lies,* her, and them, beguiled to desire the fruit his tree presented: passion unholy blinded them; they fell in shadowed guilt: hungering in frenzy's hour to feed on fruit that poisoned peace, inflicted the sting of death, and distanced mankind from heaven: forsaken they had the spirit of holiness; to drink corruption's flow; which to them unveiled their misery: Eden no longer bloomed, but, as clouded by their sin, presented a frowning wilderness: Satan had led them astray from God: Mankind being polluted, the offence committed by her child taught earth to sigh a mother's groan: 'Twas then, having from his Maker's presence fallen, man sought to hide him from his glory. The scene how changed, heaven frowning weeps the tear of grief; thunders join the mournful throng, lightnings streaming the vivid flash, winds hollow roaring moan, seas late calm heave their swell, engulphing waves salute the clouds, rejected there they again recede to the deep below, where spirit rage of boiling foam; in angry murmur bursts: Man had fallen: Angels sigh: Deity, sheds a pitying frown. The lion and the lamb ceased to feed in the same pasture. Man! Man! was afraid to meet his Maker!!—Sin having veiled the mental vision, he no longer saw Jehovah's parent smile. Rays divine ceased to present around their forms: God-like dignity left the brow: celestial robes, that had adorned their persons, ascended to heaven's home: inferior passion 's being awakened, the sensual eye was opened to behold the fruit of

* Rom. v. 19. † Eph. ii. 3. ‡ 1 Cor. ii. 14.

Satan's tree, to them flowing in the clouding torrent; rushing from the prince of hell.—The soul's bright sun tho' to them eclipsed, continuing to hover near the throne, anxious seemed to re-enter the soul: But, the sinner enslaved moving in shadow's impotence, the mental eye could not perceive the lamp of the tree of life save when most oppressed at his fallen condition: then did the Day-spring from on high point a ray to lift the veil that the mental vision might for a moment look from the cell of slavery; to gaze on sin's hideous deformity. Man then first knew the power of Jehovah's Spirit-beam in the accusing conscience, as a flaming sword, there wielded in sovereign might: vindicating Elohim's Right. . . . Thus far behold the infernal prince arrived in the way from hell to th' Eternal's throne; permitted being to seduce man from the righteous path: Because mankind as Free-Agents might rise in light of life, or fall to death in shadow, by looking up and living to the tree of life, or, receding to sin, die to exist in clouds: Having then fallen into death's embrace, bliss divine and terrestrial joys were fled, the soul-feeding robe of glory they had offended, to wear death's garb of Satanic dye; thus veiling earth in gloomy guilt, deriving to himself deformity in despair. In this condition th' accusing conscience pursuing him as a flaming sword therein th' Omnipresent in spirit voice calling the fallen child unto him said, 'Adam, where art thou?' The reply to the voice of love, shows his changed condition: in death's cloud of misery existing, afraid of the light which, in the kind reproving conscience, attended him in his fancied secure retreat, oft permitting the mental eye, alarmed, to gaze on the sin-stained soul: then, in mercy soon again veiling the glory lest despair might drive man to destroy the image he had permitted sin to cloud. Now Satan's veil the prospect shadowed, gloomy sadness hovered within: Mankind, freedom, had abused, and fallen from life to death: No more the songsters of the grove,

breathing mellifluous notes in harmonious concert join; their Sovereign to delight: but quickly flee from his shadowed form: Beasts a wildness immediate, assume, no longer their Ruler regarding, while, some among them, ferocious growing, menace with a threatening look, others to coverts secret retire, to hide them from the light: The glory of Nature's Orb, less effulgent beaming, alternate see by clouds obscured, as if so ordained, to reflect the picture of man's bliss, when he lived in the effulgence of Jehovah's smile, then of his mortal state, presenting a powerful type of the sin-veiled soul: herein the creatures of God's creation seem reproving man's ingratitude, while the first man and his child weep the absence of the glory in which, with holy feeling, they when dawn awoke were wont to praise the Author of their being, their solace, Life; and Refuge! Mental powers in deep distress; the voice divine that once was music's sweetest note, then met the sense in thunder's thrill: distanced being from God; in his absence, Peace they found not, shadowed sin had shut it out.

"The scene now changed: Nature no longer breathes in calm, clouds the heaven obscure; and drape the mind of man, who, pursued by the death to disobedience due, was dead; existing in the vale of sin and woe: The mental eye unable to look on the life-feeding star of glory: the blot, clouding the brow, deforming the sinner: the tumult of sinful waves, rolling within the bosom, sinking the spirit low: no peaceful spark then shone to them: when, death's upbraiding conscience, striking the immortal soul; made the wretched tremble.

"The glory offended had retired. 'And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig-leaves together, and made themselves aprons.'*

"'And they heard the voice of the Lord God walking

* Gen. iii. 7.

in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.'*

" 'And the Lord God called unto Adam, and said unto him, Where art thou?'†

" 'And he said, I heard thy voice in the garden: and I was afraid because I *was* naked; and I hid myself.'‡

" 'And the Lord God said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'§

" 'And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat.'‖

" 'And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.'¶

" Herein may be distinguished the fallen children arraigned before Jehovah, alarmed by his flame divine. They whom his love had in holy beauty created free, reflecting the image of their God, with power in glory, which fitted them, to have dominion, and to exercise the sovereignty with which their Maker had them invested over the creatures of the earth: in love to life exalted, Deity's Ocean in Eternity living, from Infinity flowed, feeding their Eden with good, from the tree of life, in whose sun-shine they adoring lived while walking with their God! Opposed to good, is the dragon, Satan, serpent; to whom the Spirit Holy Omnipotent said,—

" 'Because thou hast done this, (i. e. Because thou hast drawn my children away from their duty to me,) thou *art* cursed above all cattle and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.'**

" The sentence God in holy wisdom passed on the ser-

* Gen. ii. 8. † Gen. iii. 9. ‡ Gen. iii. 10.
§ Gen. iii. 11. ‖ Gen. iii. 12. ¶ Gen. iii. 13.
** Gen. iii. 14.

pent, first meets our attention, and deserves man's serious regard, since it shows that the Almighty punishes evil, using the very means the Wicked-one employs against Him and his children: From the verse may be understood that, Satan's deceiving peace-destroying spirit having tempted mankind to rebel, against the Lord Jehovah, by provoking passion in their earthy nature, the same became his torment, he being sentenced to feed on the earthy nature, he had corrupted. Having permission to tempt man by working in his sensual nature, and, if man yielded to his evil suggestions, to gain the ascendancy in him. This was permitted; man being created a Free-Agent; and thus far on the way to the Almighty's Throne, in the soul of man the serpent is suffered to approach, he being the creature sin desires to have; but Satan cannot lay hold on his soul to afflict her if man by faith and works proves faithful to his God: in earth he hovers infolding serpent windings in the earthy nature provoking and feeding material passion, and when man inclines to him or indulges desire to drink from his poisoning streams, 'tis then he veils the soul in shadow: but, nearer to the Almighty's throne, even with man's assistance Satan cannot approach: when entertained by him, the soul he may pollute; but there his impotent torrent is bounded. The serpent of the wilderness, having devoured his prey, hastens from the day; Satanic agency on earth, and in earth, hates light; in darkness he in man's earthy nature dwells corrupting to corrupt. The first of the human Race were by him corrupted: Satan's cloud shadowed them, when their spiritualized dust changed to flesh: 'And what is born of flesh is flesh.'*—'And who can bring a clean thing out of an unclean?'†—'Behold I was shapen in iniquity, and in sin did my mother conceive me.'‡—'For I know that in me, (i. e.) in my flesh, dwelleth

* John iii. 16. † Job xiv. 4. ‡ Psalm li. 5

no good thing, for to will is present with me, but to perform that which is good, I find not; for, tho' I delight in the Law of God after the inward man, yet I see another law in my members warring against the Law in my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?'* . . . . It is the deadly enemy of man who thus affects and afflicts their earthy tabernacle, feeding on revenge-provoking destroying passions, causing dust corrupted to rebel against the saving spirit, which yet adorns the Christian's soul, guiding her to honour the tree of life, where is the fountain garden; that fruit immortal yields; in the Paradise of Jehovah!

"The serpent that glides in the bosom of the earth, on venomous reptiles feeds: the spiritual serpent that afflicts mankind, in their form of dust, feeds on Sin plotting death in his kingdom dark, seeking whom he may devour, thus increasing his shadowing streams; beguiling to beguile.

"'And I, saith Jehovah, I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'†

"We have distinguished man created immortal, made to be the image of God:—also that through the envy of Satan death came into the world—God having filled man with the knowledge of understanding and shewed him good and evil. Error and darkness had their beginning with sin; that being embraced, death is the sentence of the Lord over all flesh, as, in the Covenant, 'For in the day that thou eatest thereof thou shalt surely die,'‡ i. e. thou shalt die the death due to disobedience: 'And death reigned from Adam to Moses.—By the offence of one, judgment came upon all men to condemnation, even so, by the Righteousness of One the *free-gift came* upon all men unto justification of life.'§

"In Adam as a living soul behold the Figure of Him who

* Rom. vii. 18. † Gen. iii. 15. ‡ Gen. ii. 17. § Rom. v. 14. 18.

was to come a quickening Spirit, in Him whose heel the serpent in sinners bruised; when they nailed Him to the Cross: in Him whose frown from Moriah Mount bruised the serpent's head, when the envenomed gulph's torrents of anguish foaming, increased of hell, the torment, where fury's impotence; more vivid burned revenge.

"In the sacred Seed of the Woman contemplate Immanuel! the Holy-God-Man! Deity veiled in human nature! Born of a Virgin who was prepared to be the chosen medium through whom the Redeemer should pass, when He came in his Eternity to visit earth in time, and there to give his Body to suffer, that suffering He might redeem his Own and dying purchase man's salvation!

"Having broken the Covenant of the Law, man depended, and now depends, for reconciliation to his Creator, in and on the Covenant of Grace: then it was, to support their repentant sorrowing spirits, Jehovah said, 'the Seed of the Woman shall bruise thy, the serpent's, head:' and it was so. Christ, our, and every Christian's Hope, and Tree of Life! our Refuge and our Rock! when his Body extended on the Cross, to which He was affixed for us, in soul-rending agony writhing in bleeding love; then triumphant He, o'er death and hell accomplished, the Divine Work He came to fulfil: the salvation of a guilty world, permitted, to be so, by the Love th' Almighty Father had embosomed for those whom He created to reflect his image holy! in purity of body, in constancy of spirit: and none could seal this Covenant of Grace save the WORD, who came in Jesus-God!—But, looking into another distinguished glory of this divine and wonderful working plan of the Redemption of mankind, we perceive the peculiar gracious favour shown to woman:—Sin, having from Satan to her sense, first blown conquering passion, in corruption's cloud which caused the transparent life to retire, it with purity fled, shadowed blood impure then filled the streams of life, in death.—So was it in

Heaven's wisdom ordained, that HE, who, in love to man, presented himself a sacrifice for sin, should, as DEITY veiled, inherit of that fluid matter, in the Eden of Adam's daughter blest, whose Temple hallowed was, and thrice sanctified, distinguished being, to be honoured as the Throne, the Paradise, and the Nursery of Jehovah! God the Son! But of this fluid blood He carried not from earth! He took it upon Him that the same might flow in agonizing, soul-redeeming streams, for Adam's children:— that ye his daughters fair may bloom divine and in the sacred thought Hosanna sing: the Seed of the woman, in the Holy Jesus, bruised the serpent's head! SEE, FEEL, and REJOICE, altho' Immanuel's heel was by the serpent bruised when his Body suffered: from the Cross a Conqueror, He in Glory ascended; leading captivity captive!

"Striking and impressively marked was, and is, the enmity between the serpent and the woman, between his seed, i. e., Sin with its destroying attendants, and eternal Death, or Holiness and everlasting Life in the Bosom of Jehovah! — In woman the serpent's venom had left a curse: The holy Jesus Incarnate was, and in the purifying Effulgence of his Presence redeemed the Eden sin had afflicted, that pure seed might therein take root, and grow up with Deity in his glory: This thought feeds the *serpent's* malice and maddens his mischievous attempts to destroy the children of God, even as he pursued the Lord of Life and Love, from Bethlehem; to where purple streams on Calvary flowed: He accompanies us in our flesh and blood, nor will he loose him from mankind, while the immortal spirit hovers within clay by him corrupted; constant he does men pursue, his engines continually working are, to weaken Faith in Almighty Love, to allure from the Holy-One, the sinner's Rock and Refuge! the Christian's Consolation!

"'Unto the woman he, God, said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring

forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.'

"Behold reproof with mercy mingled! the Creator in solemn, silent, spirit voice, informs Adam's Daughter, that the *very* indulgence wherein she was by the Serpent led to know excess when with her Parent spouse she him in passion met; shall yield to her a cause, whence effect shall emanate, in punishment due to the disobedience attendant on forgetfulness; and that he whom she in shadow's moment had with fond embrace subdued, and won in woe; over her should rule: also that her Eden then afflicted by Satan's corrupting air should, in *sorrow*, offsprings yield.—But holy Goodness had also ordained, that even that sorrow should be *forgotten* for joy that a child is born:* The Door of Hope also is opened in that, when the hour was come, the seed of the woman should be raised up, to lead the serpent enemy captive, and triumph over him:† Herein is perceived the dawning of the Gospel Day!

"Satan the wound had given. Elohim's holy oil to heal the deadly thrust, immediate in the heavenly vista is seen: glory in a Redeemer hovered beaming conquering radiance: a gracious promise is made of Christ who should appear the Deliverer of fallen man, that His own might be from the serpent's power set free; and meet their God again!

"And unto Adam the Lord said, 'Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life.'‡ . . . . Here we contemplate the Omnipotent Fountain of Mercy, in the Just Judge of Heaven, breathing holy spirit, saying, 'Adam, I created and, blessing thee, more and more to bless, placed thee on this earth, with an help-meet whom I took from thyself, and with her gave thee power to pro-

* John xvi. 21. † Col. ii. 15. ‡ Gen. iii. 17.

create, willing that thy offsprings might, in essence pure; partake of thy nature and live immortal: thy dust I spiritualized and gave therein to flow, preserving streams; to feed thy soul with love: the tree of Life within thy heart was breathing; therein my salvation reigned, to preserve, thee in the path of Duty and, the Eden temple holy; that thy seed might accepted be, and exalted rise in glory: I fitted thee to govern; and unto thee gave dominion: In the natural garden I in freedom placed thee with power to protect thy spiritual garden; where my light shone feeding, to preserve thee from the tempter's snare: But, it was thy duty to guard this Paradise, as my sacred garden, which I watered with my living waters; that therein, spring might, budding, blooming, perennial smiling, yield eternal fruit; for superior joys matured: with my Blessing and command these duties were enjoined: my Grace was sufficient for thee while, thoughtful, thou didst live in Wisdom's way, content in the knowledge that to thee flowed from the tree of Life; the only Source of knowledge true; the Original, Fountain Head of Wisdom! Thy Duty too it was, to have admonished the child taken from thyself, if in too fond embrace she approached to meet the Parent tree, under whose branches she shelter sought: thou Adam, as the more exalted shouldst have been prepared to check the rising passion; that Reason might remain awake within, while with thee she sought the hallowed delight, that sanctioned is, in procreating to procreate: which in pure joy is known only to those who, loving in earth, revere the Love of heaven, and in all enjoyments continual have their mental eye fixed on the Fountain-Source blest with their Creator's approving smile: 'tis only then thou canst promote the end to which I thee created; and for which I thee permit, here yet to remain, to people this, now, afflicted earth: Adam! . . . It is my Love for thee, and for the seed within thy tree, which invites my streams of mercy; for thee and thine to flow:

thou, in shadow's vale, hast disobeyed my voice by admitting, in the passion thy offspring to thee brought, death, in corruption, to afflict thy soul and veil thy Creator's glory from thee: See, now in her throne Satan's shadow reigns, because thou hast eaten of the tree of which I commanded thee saying, 'Thou shalt not eat of it;' Because thou hast eaten of the tree, in the mortal fruit the serpent, in the tender plant from thee taken, to thee brought, in the solemnity of sinful passion; the ground is cursed for thy sake: by thy act defiled is the treasure of earth's womb; the o'erflowings of her bosom; the air she exhales; the water that within her centre is,* the waves which on her bosom roll; for thy sake are laid under the curse pronounced by Me: And, as thou art the head, and parent of the woman: Because thou hast forgotten superior bliss, tasting inferior gratifications, and, listening to her voice which spoke in silent death, wandering with her from the field of Light to embrace the tree that grows in Satan's shadow; thou must, in sorrow, shalt thou, eat of it all the days of thy life."

Infidelity. "Did God appear to Adam and Eve as a man when He passed sentence on them?"

Truth. "We may not suppose that fallen man could look on the effulgence of Jehovah's Glory, when corruption afflicts the soul, and live: neither was it needful for the Almighty Father to stand in their presence as a man: The Omniscient Judge Omnipotent had conveyed his commands to Adam's soul before he fell, in the light of conviction's power; and then did in the mighty working of his spirit within, which silent, tho' alarming, mingling Mercy with Justice, yet whispered Love. — To see the Holy One Creator God, face to face, man may not expect, while probationers in corrupted dust: By faith the mental eye may look into His glory, and behold as through a glass darkly, but corruption inherent derived to man from Adam shadows us; and clouds the prospect. It will be in the

* Psal. cxxxvi. 6.

heavenly Jerusalem, where His redeemed will, in holiness, the glory of his Fulness meet; and there drinking, feed their spirits thirsting sun; in overflowings of eternal Day!

"No, it required not that a visible, or tangible Figure should present, to teach Adam his Maker's Law, 'twas written in the heart, and conscience kept open the page which met the mental eye, inviting the soul, for whose sake 'twas given, when in primeval innocence knowing only good, when from Elohim's source a spirit voice in music's softest note was within their hallowed Eden heard, whispering infinite Love, to guide them in the holy way; illumined by the glory wherein they lived: while, in the rejoicing peaceful breeze, celestial seraphs fanned the air they inhaled; when nature's garden breathed terrestrial calm: when the delighted spirit unclouded free drank glory in the Tree of Life, living to Jehovah! unacquainted with the fruit of the tree of knowledge of good and evil, which in Satan now is, in the world; infolded in each human form: so the world embrace his dark designs and yield to be his willing slaves: the Christian feels his beguiling voice whisper to the sense; but repels his arrow; and soars above in light, refreshed by the sun-shine of Jehovah's tree; using the Blessings given to enrich the soul, promoting the glory of the Giver, when, Eden smiles a Paradise.—For man may yet observe his Maker's Law and attain to freedom's height, more and more exalted. But if he abuses the blessings Heaven showers on him, offending the Almighty, he is left in Satan's kingdom; shut out from Freedom's Glory:

"When under the government of Satan, Serpent venom exhales sinful passions, excesses then embraced, rush in to the obstruction of the Command God gave, when He said, 'Be fruitful and multiply;' sensual gratification in irregular desires deforms the body, clouds the soul's bright luminary, barters happiness for the pestilential fruit, that poisons peace; inflicts the sting of temporal death; to an-

ticipate eternal torment: leaving mankind like ship without rudder, or Pilot star, when midnight darkness clouds the compass presenting the heavens in a blot. Man licentious then is driven, insatiate, always hungering like the serpent, never satisfied; while permitted to feed in dust: Hence adulteries, murders with every other species of crime hurtful to the body, and destructive to the soul of man; deform the children of him who when created breathed in the image of Jehovah!

"Christian spirits rejoice and consolation drink to know: 'Greater is He that is within them than he that is in the world:'* and God, whom they serve, will not suffer them to be tempted above the power He gives to resist the tempter:† there is an advocate with the Father; and a Propitiation for sins.

"The Lord God, in o'erflowing goodness provided for man's stability in his first estate of blissful freedom: also, after the creature had wandered from his God He graciously provided for his Restoration. So may men do all things through Christ who giveth strength, while on the way to Him who is the Author and the Finisher of our Faith.

"'Because of sin,' The Lord God said, 'Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.'

"The guarding sword see now unsheathed, to lift at times the obscuring veil that the clouded soul may awakened be to a shadow of her misery; trembling thus the human family in vain sought to hide them, from the Eye; that looketh at the heart: First the Parent, then the Daughter told whence the sting of death proceeded, even from the serpent source, where sin in mortal venom brooded: —sentence being on them pronounced; their natures see impaired: infirmities and bodily pains afflicting: sinful passions exhaled by Satanic spirit, ascend to cloud celestial air: when, as tares among the wheat, from earth's bosom

* Rom. iv. 14. † 1 Cor. x. 13.

sprang, poisoning weeds, thistles, prickles, briers, thorns, choking esculent yieldings, which for nourishment Terra gave, their beauty thus defacing, their nutritive power destroying: no longer the kindly mist ascending and descending fed her offsprings with the Dew of life, as while man nurtured heaven within his portion of her soil: but, see vapour storms, violent heat preceding, causing continual solicitude; and frequent dire dismay.

" 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return.'

" The *ground*, being *cursed* for Adam's sake, thorns and thistles sent forth: so in Adam conscience pricked his repentant soul: Of the herb of the field he was then to eat to nourish his corrupted nature: Yet, tho' fallen from the manna on which he in Paradise fed, altho' the King of Glory reproved; while in overflowing mercy reproving, He beamed to the sinners from the Fountain above, a Foretaste of Jesus' redeeming love, to reconcile man to his lot, while on earth permitted to be, until the dust Jehovah had from her bosom taken, was bid return to the maternal bed; and the spiritual essence that had within it hovered, called to God who gave it!

" 'And Adam called his wife's name Eve; because she was the mother of all living,'—The daughter of Adam: who was the Son of God!*

" 'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.'

" When they embraced in sin, the glory in which the persons of Adam and Eve first were draped retired to heaven its home, to enjoy the goodness in Jehovah, perhaps to adorn the temples of children who had more worthy proved: Yet, their Maker's Love, in compassion unto them, provided covering adapted to their state, as well as to the change all creation, terrestrial, had experienced.

* Luke iii. 38.

" 'And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.' "*

INFIDELITY. " To whom did the Lord God speak when He spoke the words written in the twenty-second verse? What is meant by 'Behold the man is become as one of us, to know good and evil?'—Do not the words so used admit Polytheism, or sanction the doctrine of plurality of Gods?"

TRUTH. " No. In the first branch of the verse, i. e. 'Behold, the man is become as one of us, to know good and evil:' We contemplate Jehovah the Great-First-Cause! the All-Wise eternal Essence! Three in One united, in Counsel Divine with, and in Elohim, the triune God in Trinity! in spiritual communion with God the Son and God the Holy Ghost: . . . in US so used, is comprehended only one triune God! the Father of our Lord Jesus Christ! . . . The Three divine Persons created heaven and earth, and all things therein: They also were in the Word united at the Creation of Man, all things were created by the Word, and the Word was God!† . . . It was from Eternity so ordained, and is in divine harmony with the wisdom and overflowing mercy of the Omniscience, Omnipresence and the Omnipotence of Jehovah in whom lived (as now) and from whom were to emanate the Redeemer of the world, who on purchasing man's Redemption, was to pray the Father, that through Him might be unto his disciples sent, the Holy Ghost the Comforter:‡ herein distinguished are Persons Three, in Office distinct, in Essence holy, One united! So are the words, 'Behold the man is become as one of us, to know good and evil,' limited to the Three Persons in the Godhead, as pre-ordained, that the same Essence, and Persons, active in the creation of man, should also be employed in his salvation: in reference to the measure of knowledge to which man had attained, it implies

* Gen. iii. 22. † John i. 1, 2, 3. ‡ John xiv. 16, 17.

that, whereas he, while innocent, knew only good, he, in his fallen state knew both good and evil: thus, having sinned unto death he required a Redeemer, to restore him to life, to himself; and to his God! . . . By tasting the shadowed fruit man from glory fell, and, in sin, admitted temporal death. His Maker had provided that the wanderer might return.—Before Satan rebellious proved he knew only good: When in him sin originated; then as the tree of the knowledge of good and evil he was, and is permitted to be in spiritual shadow with permission to work in man, and with him go forth, tempting, yet to tempt. . . .

"Adam, created holy, first knew bliss only, which flowed from holy Love; by yielding to Satan's evil suggestions, good and evil he, in death's misery knew: yet Adam did not pursue the shadowed path delighted wherein his tempter moved: the prince of the power of the air rejoiced in offending the Lord of All. But Adam repentant, sorrowed for sin committed; forsook the path of folly and returned unto his God! Jehovah foresaw this would be, and so provided, that a Redeemer should present by whom a way would be opened, for contrite heaven-thirsting souls; to rise again, draped with their Creator's smile in which is the Tree of Life, to whom they may guided be, by the spiritual lamp, that illumines the way, where, in effulgent glory shines, the Holy Ghost; the Comforter!"

Infidelity. "How may we explain the latter part of the twenty-second verse of the third Chapter of Genesis?"

Truth. "In the verse it is written—

"'And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:'

"In the fifteenth verse of this chapter where Jehovah sentences the serpent, He the Almighty saith,—

"'And I will put enmity between thee and the woman,

and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'

"The more our mind entertains these consoling and divinely breathing texts, of the Word of God: the fuller is the flow, and more conquering the effulgence, bursting therefrom, to illumine around: here again behold! the door of Hope to sinners opened, that mankind may re-enter the Paradise, where blooms the Tree of Life: In the words, here by Jehovah spoken, is reference to the second Person in the holy Trinity! to Him who lived in the Lamb slain from the Foundation of the World: to Him who came to do the Will of His heavenly Father to die that man may live! Bearing in mind then the latter part of the verse, to which the question draws our attention: we distinguish in the light which illumines the Word: that; Had not Deity in holy Counsel purposed a Redeemer should restore man from the death of sin, to glory; and to God! the only beloved Son of the Almighty Father would not have engaged to be a Ransom: a sacrifice would have availed nothing: Had it not been that Love Divine desired man should return to take of the Tree of Life, it would not have required Christ to die; that man might live again! Jehovah knew man would be seduced from the righteous path, to die; so had his mercy, in pitying love, ordained his restoration: to know good and evil man fell from *good* to *evil*, and falling became mortal: the serpent's venom embraced, inflicted the wound of death; corrupting his nature, polluting his Eden of dust, blotting the temple of God: Alarmed at his changed condition, see him trembling at the voice of mighty conscience, wherein Jehovah whispered in Deity's reproving Love, 'Adam, thou hast sinned, yet, I will not forsake thee, even in this derobed, unholy, state. Nevertheless; Because thou hast fallen to distinguish good and evil: since thou hast fed on the tree of life and also eaten of the tree of the knowledge of good and evil: now thou

hast tasted the bliss living in the fruit of the Tree of Life, and also inhaled of the misery engendered in, and in clouding torrents rushing from, the tree of knowledge of good and evil: nothing that is unholy or that defileth can enter where my Holiness remaineth: I cannot admit thee into my Presence, nor canst thou again live in my Paradise, unless thou dost put forth thy hand and take of the tree of life, that thou mayest embrace and hold fast, so profiting by the Covenant of Grace, made in the Promised Seed, shun the inferior tree, and, by true repentance, cleave to and live under the preserving influence of the Tree of Life, which in my Spirit Holy, shall, *yet*, continual guard and guide thee, if thou dost remember to observe my Law in thy heart written, even, within the fleshly tables, and dost walk upright guided by its precepts; that so thou mayest, passing through temporal death re-enter to inherit eternal life, in the Presence of which Tree, thou didst, forgetful; sin: He who has engaged to be thy Redeemer will yield his Blood to ratify this my Covenant of Grace, that must restore thee and thine to peace, and to God! Behold! I have provided for thy Redemption: guard thyself therefore; fall not deeper into the shadow of my displeasure: thou hast inhaled to thyself, and to thine, temporal death; from which my Love shall deliver thee, if thou dost not, by yielding again to the evil suggestions of Satan, to thine own soul drink everlasting damnation. But, whereas, while thou didst retain thy Purity in the Presence of, and feeding on, the Tree of Life, Faith was crowned in sight, since in thy holy state thou wast robed in my glory, and admitted to immediate communion with my Spirit: having permitted sin to hide my glory from thee: By Faith and Works thou must be saved, if salvation thou wouldest find: My tree of life thou mayest yet see when the sword of conscience to repentance strikes: and to that voice I thee invite, having, in the Lamb slain from the Foundation of the World, provided thy Redemption: Thou art not shut out from the tree of life, neither can Satan

shut thee out from the working of my Spirit, if repentant thou dost seek me: Because thou didst incline to evil, even to thy soul, on the way to my throne hath he advanced; but here shall his destroying torrent be stayed: Yet, know, altho' a Ransom is provided for thee, thou canst not benefit thereby unless thou dost put forth thy hand and take of the tree of life and eat even of the same tree wherein enjoying freedom thou didst live, when thou wast filled with good: Being no longer a living soul, regeneration in thee must have place, the spirit of thy mind must be renewed; thou must be saved by GRACE!'

"Adam, while distinguished as a living soul, ate of the tree of life; its fruit preserved his soul alive, it blossomed, to the soul; a Trinity! God the Father was there, in whom was God the Son, and with them both, the Comforter. Jesus saith, 'I am in the Father and the Father in me:'* 'Abide ye therefore in me and I in you;'†—'For if you feel not my Spirit working in you Satan will have dominion and lead you captive.' Adam ate of the preserving tree; 'Christ saith I am that Bread of God which came down from heaven that giveth life unto the world:'‡ Feed then on this bread, this spiritual food which is in me saith God. 'For if any man hath not the Spirit of Christ he is none of his.' This Spirit of Christ dwelt in Adam, and was the spiritual Guide and Comforter which illumined his Eden temple, while that temple shone the Paradise of God! until th' offended glory withdrew leaving him undraped, deformed, in death; in the shade of criminal sorrow existing: no longer a living soul.

"While man is thus afflicted, contemplate the Holy Trinity in divine Counsel, promoting man's salvation: Hear the Eternal Elohim whisper: 'Man hath broken the Covenant of the Law: forgetting the Tree of Life; he was influenced to eat of the Tree of Knowledge of Good and Evil; wandering from the path of life, he has fallen into

* John xiv. 10. † John xv. 4. ‡ John vi. 33.

the vale of temporal death: Experience has taught him to distinguish good and evil: the superior from the inferior; he now may perceive: he has disobeyed my command: I have promised pardon on condition of repentance, but, to secure my favour's forgiving mercy, he must at least put forth his hand and take of the Tree of Life that he may not exist in eternal death, but eat and live for ever: for except he repent, and profit by the means provided in the Covenant of Grace, he cannot experience the change, which must be wrought in him by the operation of the Holy Spirit emanating from the Tree of Life, to prepare him to re-enter the Realms of Immortality. The prospect which, in my Paradise, with Righteousness is crowned, now to his mental eye is veiled: no longer face to face may he my glory view, because of shadow's serpent sin. But, the Covenant of Grace now made with him, ordained was, and is, that he and his may return to me, and this, because I foresaw the clouding change would work sorrow for sin, and that he would not presumptuous prove, to incur my abiding displeasure, as Satan his enemy did, when with his sons in dark design he grasped at my eternal Throne—My Love for man in Me prevails: Man shall yet be saved, even by grace is he redeemed; and his seed may profit by the Covenant which Jesus God my Son! shall, bleeding, dying, conquering, seal! But, to be heir to this my Covenant of Grace, man must now put forth his hand and take of the Tree of Life and eat and live for ever: By forgetting that preserving light, in shadow's hour my temple, his body, is defiled: yet, the Efficacy of a Redeemer's Blood shall cleanse pollution's stain: so he must now put forth his hand and, inclining unto its voice, take freely of the Tree of Life and eat and live for ever: (*i. e.*) man, having eaten of both trees he, being able to distinguish their nature and effect must now forsake sin, the fruit of the tree of knowledge of good and evil, wherein Satan is, and repentant turn to me: By Faith and Works he now must prove himself

worthy the Pardon he shall obtain; but his Redemption must be wrought in the flowing of a Saviour's cleansing stream: now, his Body, stained by sin, is become flesh and blood, Flesh and Blood cannot inherit the Kingdom of Heaven. In the beginning man fed on that tree; when from heaven the Bread of Life came down to feed Life within him, for the benefit of him and his: I AM! that Tree of Life!* I AM! that Holy Vine!† Adam and his offsprings are the Branches: if the branch be severed from the Tree it dies, but the Tree remaineth sending forth other branches: Sin embraced by mankind distanced them from God: yet, they were not tempted of my Spirit. Deity tempteth none; neither did the Divine Prescience influence her choice, when Eve, in shadow, forgot her Maker, but by her own lust was she drawn away and enticed; and when lust had conceived it brought forth sin, and sin, when it was finished brought forth death.‡ It therefore is now necessary to man's salvation, that he, by Faith in my Covenant of grace with him made and in him with his, puts forth his hand, to take of the tree of Life and eat, that he may to Eternity live: On his falling to mortal dust, my frown accompanied the sin committed: my tree of Life no longer around, from within him, his glory, so powerful shone: Satan's vapour veiled my effulgence from him, which mist of shadow the Eye of Faith now must pierce, to catch a glimpse of the radiant Glory, from whose preserving luminary he permitted the serpent to allure him: When innocent he knew good only: my Law within him lived, a guardian monitor, to preserve him from evil: if he had watchful been; and listened to the warning voice; he would not have fallen into the death due to sin: he left my tree to die: he must return to it, to live again: his Works must show that in his soul he nurtures FAITH the SUBSTANCE of things hoped for, the EVIDENCE of things to come: in the justice

* John vi. † John xv. ‡ James i. 14, 15.

of holy judgment, my Mercy shall to him extend : a seedling flower shall, within his human Eden illuming, live to bloom, beaming eternal DAY ! therein my guiding star in effulgent glory is, the fruit of LIFE ! of which holy Tree Adam and his offsprings must put forth their hand and take, and eat, and live for ever : Since man cannot benefit by my Covenant of Grace unless, by faith in the Body and Blood of Christ my Beloved-Son his Redeemer, he receive thereof, and faithful prove working and walking in Salvation's way through time, that, when called to quit corruption, he may meet his Maker's pardoning smile, his Eden fruitful full bloom again and breathing overflowings, yield immortal fruit of Love divine, on which Jehovah's children feed ; in His Paradise above !

A VINDICATION

OF

THE BOOK OF GENESIS.

PART VI.

"And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark, and the flood came, and destroyed them all."—*Luke* xvii. 26, 27.

ARGUMENT.

INFIDELITY goes forth at dawn, TRUTH in the Field is seen waiting his approach wielding the Spirit sword, chaunting Jehovah's Word!

TRUTH. "Inspired by Grace in bleeding love, immortal soul look up; Grateful breathe thy morning Prayer; draped in th' exalting Robe of Glory! Meet me in thy Field of life holy adored Creator, with thy overflowings fill the panting humble soul, lead us in the Path where Love in living water is; that we may drink of the stream flowing from Moriah Mount, to bring us unto Thee! Thou who feedest earth with life, as beaming from the Sun, that illumines the azure-gold-tinged heavens: Give thy effulgence to create in us, the glory more and more resembling thee. Breathe in the kindred mind whence let emanations flow, now angel spirits rejoice: And thou my Soul take thy Robe of Glory on; ascending in humble splendour breathe: the glory of thy Re-

deemer. Prepare me, Source of Bliss! to enter the field where this spirit is again invited.—Holy All in All! in conviction's power to conversion bring, those who deny thy Holy Spirit's working: Visit with thy quickening Grace all who offend thy holy Law, who reject the Robe of glory given, to drape the soul in Freedom. Arouse the luke-warm slumberer, to feel thy whispering voice of love: And now he draws nigh: Deign to warm us with thy celestial fire: In me tune the heavenly chords, while I sing the song of glory! adoring Nature's God!"

INFIDELITY. "How was man driven out of the Garden of Eden? And what are the Cherubims and the flaming-sword which turned every way, to keep the way of the tree of life?"

TRUTH. "In the verse it is written, 'Therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken.'*

"In the 2nd chapter of Genesis, at the 15th verse,

"'And the Lord God took the man, and put him into the Garden of Eden, to dress it and to keep it.'

"We have seen that, man was not a living soul, until God perfected his nature by breathing in him the breath of life, i.e. lives: thus distinguishing his dust from native earth, giving heaven to reign within him: Having contemplated the form of dust as a spiritualized Eden, within which was the Paradise of the Creator Omnipotent in the Tree of Life; when man's body in holiness shone the temple of the living God: we saw 'twas the Presence of Jehovah's glory which preserved Adam in that Paradise wherein Deity while honoured dwelt: until the Holy Spirit breathed the Tree of Life in the soul, the form of dust was dark and unfruitful: it was the Tree of Life matured in the Sun of Righteousness, that caused the spirit-

* Gen. iii. 2, 3.

ualized Eden to bloom and yield immortal fruit. And so is every pious Prayer and Praise an offspring of that holy Tree: a radiance from the Sun that in Adam's Eden effulgence beamed, before the stain of sin afflicted: ere he his God forgot, or fell from life to the death of sin, i. e. shut out from the effulgence of the glory wherein he lived, while enjoying the spirit calm; in communion with his Maker! content to be feeding on and clothed in the fruit of the tree whose life-giving streams with salvation watered his Eden temple in flowings of joy, giving light and power, guiding him to drink delight, from the glories of creation; in Terra's natural garden blooming.

"Satan being distinguished as the tree of knowledge of good and evil, the spiritual serpent; the prince of the power of the air permitted to corrupt man, and in seducing him, to afflict earth, as a natural consequence attending disobedience: The first of the human race listened to the silent subtle serpent voice, when they embraced in sin; when the peace-destroying fiend whispered poison to their souls in fruit from his dark tree which shadowed is under the curse of Jehovah's frown: light and darkness cannot mingle: therefore when man's will and soul, inclining to darkness, consummated the evil deed, then did the Holy One, from his Spirit-glory, shut out the defiled clay leaving it to pass through his refining fire, ere it could be again received to dwell in the Paradise of his Presence! Thus was Adam clouded by the Serpent's shadowing sting; so corruption flowed, in the then polluted garden: he had fallen from Paradise, because he forgot to guard himself in glory: he thus from Jehovah's spiritual Paradise fell: Seeing man's nature changed, we behold him from the natural Paradise driven, by the Power Omnipotent; who thus far had permitted, but whose hand here, the proud destroying torrent stayed: Adam offended the Source of Holiness, crime clouded the parent mother: her children expe-

rienced the change sin had wrought in both: Because, having embraced in the unholy fruit, lending the faculties of the mind to irrational excess, when entertaining unholy feelings of earthy matter, the venom they received in passion, changing man's nature; the ground was cursed for Adam's sake: his form being a portion of her dust, therewith earth's nature sympathizing, the sin received by him was felt to cloud the maternal bosom: Creation no longer her richer odours breathed as when, serene, her air was pure: Man's soul afflicted, then in darkening shadow distanced was, from her primeval glory; his body, being charged with, knew suffering in corruption: Earth also required his care to cultivate her soil: in this duty see him instructed by his Maker whose spirit-voice whispering in him signified his pleasure, as from the natural Eden man went forth to till the ground whence his form was taken: No longer did the Robe of dazzling splendour adorn Adam's dust: having defiled the temple wherein the Lord God breathed, he offended his Maker's Image in the spiritualized Eden; where erst the holy Presence lived: communing with the immortal soul! — In such condition see the fallen sinner more sensibly experiencing love divine: God leaves him not in the power of the enemy, to whom he had yielded in sin: Almighty love vouchsafed a Ransom, Adam forgot his Maker; but Deity's Love forsook not the disobedient child: — When Peter denied his Saviour he fell; yet Immanuel's pitying love did not forsake him: Jesus knowing that Peter's sorrow, for having denied his Lord, was sincere, when appearing to the woman, sent him consolation, and this because he repented: — After Adam fell the way was opened to him and his offsprings, while by sincere repentance and faith in the atonement, they used the Faculties of the soul to cultivate her spirit and correct the dust, that so, uniting Faith in works, they might return to inherit immortality: Forth then, man is sent to till the ground from whence he was taken; that

by cultivating the soil of the maternal parent, he might keep the earthy passions with which sin had afflicted his body, under the government of Reason; as taught by the Monitor of Life permitted to speak within him: For, as God had not totally abandoned his favoured child, a star to guide the soul yet hovered near, apparent to the mental eye, when the sinner, repentant, sought the Lord! So while he laboured to meliorate earth's vegetable offsprings, he also should reflecting use the light God's Spirit shone, to redeem his mis-spent hour, and rise in Life again. Thus the still small voice of Love divine whispered to Adam's soul his unfitness to remain in the glory of Him whose Effluence filled the Paradise Jehovah's purity distinguished, ere into his temple garden he admitted sin's corruption in Satan's torrent to flow: conscience accusing, he acquiesced obedient to the voice which commanded him to forsake the garden where, in the natural Eden of man, pollution's pool then emitted contaminating vapours: thus did Adam by his own act derive, inhaling from the serpent's venom, the cloud that veiled heaven from his view: his soul then being obscured by Satan, sin, and death; he could not remain in Paradise.

"'So He drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life.'*

"When man embraced sin, Satan ascended the throne of his soul: God permitted this, because as a free-agent, it depended on man, and therefore he was, by his own sinful indulgence, driven from the Paradise where the Holiness of his Maker shone. Immediately he knew evil it was impossible for him to remain where he lived before he sinned: soon as he inclined to sin, light and glory from him fled, he fell to death, and thus was driven from life: his soul had sinned, and he died the death due to sin:

* Gen. iii. 24.

ere he knew sin he lived in glory true: soon as impurity within him flowed, he became shut out from the presence of the fountain flowing spiritual day, whose streams had refreshed his Eden of dust to preserve him in the glory of the tree of life. God permitted the serpent to beguile and afflict the soul of mankind, and, conquering them, to erect his standard in her throne: The Almighty could have prevented this had his Wisdom so ordained; but such intervention would be immediately opposed to Free-Agency: and 'twas necessary man should be created a Free-Agent, in perfecting the system of the universe, and in supplying the vast HIATUS 'tween heaven and earth by interposing a rational creature who was to promote his own election, for which purpose he was placed in a state of probation, between heaven and hell, between his Friend and his enemy: neither can the will be altered without annulling the election and violating the laws of nature:—It has been asked, 'Why did not God prevent man sinning?' The answer is obvious. Had the Omnipotent taken away the liberty of man's soul and the freedom of his will, to prevent sin; the Basis of all virtue had thereby been destroyed, and the nature of man himself. Virtue is Virtue because there is a possibility of doing evil: had God given the parents of the human race full influences of his Holy Spirit, so as to have made it impossible for them to sin, man's nature would have been divine.—Nor would they have been free-agents had not power and means been provided for them to stand or fall, as their souls and wills might be disposed, and incline: Man of his own free-will cannot serve God; it is necessary that the will assent to the superior disposition of the soul, when she, feeling her need of saving grace, seeks her only Refuge: 'tis then her Saviour hears the sinner's prayer, and sends his Holy Spirit's feeding aid: No, man! sinful man! a worm of dust, a shadowed spirit in corrupted clay; cannot rise in glory to save himself: When awakened to feel his

need he then looks up, but 'tis God attracts; 'tis his piercing sword that wounds to heal the soul, and brings the will to incline; when she yields to Jehovah's attracting power: 'tis man's duty to seek, but salvation is of God! His governing power attended the first of mankind, and attends us, and all men as Free-Agents: but not as necessary agents. God gave to them, even as unto us, a sufficient portion of his Holy Spirit power and ready aid, to enable them, and us, to withstand the strongest temptation: But let it be remembered, all their happiness depended on using the blessings without abusing the freedom, in which they were created to promote the glory of God: had they looked to their God for protection when the enemy approached, inasmuch as He is Omnipotent over Satan, so would his shield of light have defended them; God, being in them, was greater than Satan who was in the world, so, in all who fear him, the Holy Spirit is found to be more powerful than he that is in the world, i. e., than the serpent that emitted the seeds and principles of vice, which conveyed and now convey the figure and lineaments of the fiend Satan, who destroyed the peace of the first of mankind, by sin, to afflict the world with death's depraving shadow. Therefore, when Satan approached in spirit to offend: it became man, to resist the tempter that sin might not afflict the soul; But her throne man ceded to the prince of the power of the air; they knew sin, then the evil spirit source was within them seated. Man having permitted Satan to attain the possession of his soul; farther on the celestial road shadow could not advance: to convince the prince of hell of this see Jehovah's cherubims placed at the east of the garden of Eden, and a flaming sword which turned every way to keep the way of the tree of life. These faithful cherubims are yet attendant on the souls of men, but, because of sin, that blinds the mental eye, most frequent are unperceived by them; yet illumined in the stream that is fed by

the tree of life, they are wielding their Father's omnipotent flaming swords preventing satanic subtlety approaching nearer to heaven's Gate, shutting the portals of Paradise against every unholy presumptuous spirit: and at the same time preserving the way open, and presenting a guide, to every repentant sinner, who by faith and works may manifest a sincere desire, to enter and live in the way illumined by the Tree of Life: under whose branches Christians heavenly Refuge find from the storms of earth, of life, of death, and power to conquer hell: There is his potent flaming Spirit sword under the Eye of Almighty God, guarding to guard, waiting to guide, his Redeemed in the way where alone they drink pure joy divine from Elohim's spiritual tree, wherein Jehovah lives, blooming to bloom, yielding to yield, Fruit, immortal in its Essence! eternal in duration!"

INFIDELITY. "Where might the first of the Human Race find consolation in their fallen state?"

TRUTH. "Their consolation lived, and in glory distant shone, in the gracious promise made of a Redeemer in Christ who should restore fallen man from Satan's power and deliver him from the death he had incurred by the Fall: For although the words of the promise were addressed to the serpent spirit, whom the human pair had permitted to ascend the throne of their soul, it was clearly revealed to their understanding, in conviction's power, unveiling to their mental eye the dawning of the Gospel-Day; foretelling a Mediator!"

INFIDELITY. "What was the most afflicting consequence of the excess indulged?"

TRUTH. "The effect in the fruit springing from the cause of mortal sin will, tho' in shadow, show more true, by again glancing on the picture yet before us.

"We have contemplated Jehovah Omnipotent, as the Omnipresent Tree of Life, the independent self-existing Triune-God, Lord over all, living in Light!

"I have also considered Satan to be the Tree of Knowledge of Good and Evil, a prince in darkness, by the Lord of Life and Glory permitted to be, and also to tempt mankind; by influencing their form of dust; therein provoking passion's wave to swell, that man's soul and will may yield thereunto, while he, a foul fiend emits his fraud and guile, then rushes on; and reigns within his prey.

"In human nature we distinguish two powers active. 'First Omnipotent, Jehovah's Spirit in us is, offering to our acceptance, Glory in immortal Life!—Secondly, Satan is also within man working, waiting, watching, that, finding our guard asleep, he may introduce sin and death—and,

"Man being a Free-Agent, his soul has her choice, she may either live in freedom's Righteousness, by faithfully seeking and serving God; or, by sinning, fall a slave to Satan. From those two powers mankind cannot escape. 'For if I ascend into heaven Thou, O God! art there. From thy Presence, I cannot, would not flee. In our earthy nature Satan lurks, and will in us remain, while in earth we dwell; we cannot move but he is with us: Our safety then depends on the disposition of the soul, even as her spirit may influence the inclining of the will. There are but two ways wherein mankind may walk, namely, the Path of Life in Light; or the way of death in darkness. We have said there is no way wherein light and shadow mingles: therefore man must ascend in the presence of eternal day, or descend to the abode of everlasting night. —While Adam and Eve smiled innocent, they were full of light and though the serpent lay within their earthy nature, tempting them to swerve; they had power to guard their nature pure, and to repel his suggestions: while they looked up Refuge presented in the Rock Omnipotent. But forgetting their God, Satan prevailed; they left the Path of Light, to stray in the way of darkness: When, Eden that was created pure see changed, from an immortal Essence fallen to, and in, a mass of impure corrup-

tion so rendered by him; whose spirit active engenders to the mind beguiling thoughts, presenting alluring shadows false: Satan had, and has, permitted power to lead all astray, who listen to his voice of death. They, as many now do, might think the shadow substance; because it seemed to offer other gratifications to the inferior sense, not reflecting it was pregnant with passion's fever of death. Thus, Satan won the First, it is so, he now brings mankind to believe a lie, even before they yield their faculties to commit the sin for which they die. With a lie he deceived them; the same means he uses now to lead us away from the Tree of Life: Satan knows that nothing is so precious as the fruit of Love, the source of happiness, in the Paradise of th' Almighty: he also is aware that nothing is so opposed to that Holy Being as sin of which his serpent is the original satanic source, a brooding gulph of hatred, where is and whence issues, his shadowing spirit in death: Incapable of knowing, except as torment, the sentiment of love, he hates God and man: hatred and sin, impure imps, in his suggestions, ascend to man's acceptance, as exhaled from his ever-boiling death-stained vale of never-dying woe.—In the mental Field we have seen the Child of God, from whom glory reflected around his hallowed temple where, while Eden as the lily blossomed, his spirit communed with her feeding Source! Jehovah's Effulgence was his Robe of Light, even the Wedding-garment, without which he could not remain in his Creator's Paradise. Then a spirit streamlet, from the holy Fountain issuing, while the soul exalted breathed, increased her sacred joy: The trees in Terra's natural garden spread branching yielding fruit to refresh the heirs of bliss. A sovereign preserved in Eden's temple in freedom's Love divinely blest; lived drinking from the fount of knowledge true. Therefore, for man to seek, or desire other knowledge, was to convulse the order of nature, and so promote disorder and confusion: Yet, Satan suggested, in

sin presenting, mankind receiving the venom, for themselves and theirs; fell from life to death: the sin committed when excess in passion blinded, we have distinguished. And now draw nigh to where the fatal effect of sinful excess, though dark, is clearly traced in the fourth chapter of Genesis: Where, it is written, 'And Adam knew Eve his wife and she conceived and bare Cain, and said, I have gotten a man from the Lord.'—Here we are introduced to the fruit of their excess: See their first offspring Cain, who was of the wicked one,* because conceived when Satan had made a gulph within the fallen pair, where in hell's effluvia the serpent hovered: In Cain we see the Parents' sin visited upon their issue who, with jealous envy fired, slew his Brother Abel (a name denoting sorrow, murmuring, or vanity) because his holy offering was accepted: while his own unholy was rejected: Because Abel's works were good: while those of Cain were evil.

"The Covenant of the Law being written in their heart; the Almighty whispering voice of Love, in mercy suggested, even as He may suggest to us, superior thoughts which were sustained by holy desires. Adam and his would see their Guide, when the heart desired to breathe with heaven, looking up, they might see their star of glory shine in the distance, on them attending. But; soon as that saving Duty they neglected, the spirit eye was veiled; their robes of glory fled; leaving them in passion's fruit where clouding torrents flowed, deforming to deform, undoing to undo; destroying yet to destroy. Most striking is the Picture and more forcibly impressive, when we glance around to look on the multitude of human beings, who, indulging excess in Satan's shadow, have driven all beauty from their form, forcing Divinity to leave them in the pool of corruption, wherein they delight to plunge, slaves to passion's venom, feeding matter's fire, moving in unfelt

* 1 John iii. 12.

death, unconscious of their misery, and should the sword of conscience strike, they eager rush seeking relief in the serpent's sting, till death's embrace transports them to, the unfathomed gulph of misery's woe. But, blessed be Jehovah's Name and Word! Although, when ushered into this world, the Infant with it brings the stain of Adam' sin, the Benefits of Christ's meritorious Death also accompanies it, and therein is that which the Lord set forth as a Propitiation for the sins of the whole world.

"Returning to the verse we derive that Satan influenced Cain to kill his Brother: See the murderer thus deep in the serpent's pit: hell within him raging in the flaming sword of conscience, forcing him to flee; but not to find a resting place: The voice of Love that whispers to the soul he had rejected: within him the serpent his sceptre wielded: he being the seed corrupted by the fatal flow of death, with Satanic envy fired; slew his Righteous friend and Brother. . . . . Eve said I have gotten a man from the Lord:* and calling him Cain, which name signifying Possession or Acquisition, she may have indulged a hope that Cain was the Promised Seed who should bruise the Serpent's head.

"Advancing on our way we perceive that Eve bare a son whose name she called Seth: For God, said she, hath appointed me another son instead of Abel whom Cain slew.†

"It is perceivable, in the Creation of the World, the governing of the same; and the occurrences therein, that thereby Jehovah God teaches more powerfully, and awakens a more evident testimony in the conscience of mankind: nevertheless, man influenced by his Holy Spirit is an instrument employed by his Maker to awaken more immediate, lively, and sudden impressions: an effect it often has, particularly upon those in whom a reflective observa-

* Gen. iv. 1. † Gen. iv. 25.

tion of things is shut out by Satan's cloud of sin. When the Tongue of man bears witness to the same things God by his Creation speaks: or that He by his Word, or in any other manner makes known: then the voice that is so heard may be called a voice from God proceeding, breathing emanations with which the soul is fed by the overflowings of Jehovah's Fountain source of Love! and so it is, whether the first impression be received from the still small voice that speaks within us, where the Eternal Father's Spirit holds divine communion with man: whether it be awakened within us when, delighted, we on Creation gaze; or whether we profit by any other visible or vocal way, by those who are inspired to reveal Jehovah's truths: All these may be considered as One Word and Doctrine, each having its particular use, and yielding its particular fruit; according to the disposition and capacity it meets with: thus do each in heavenly harmony confirm the other, forming a more impressive union, and promoting the gracious Ends for which they were by the God of Providence ordained, namely, Man's growth in Grace, in Knowledge, and holiness of Life, using the talents committed to his care to advance his Maker's glory, ever regarding it a sacred Duty to vindicate the eternal Word that Jehovah and his glorious Attributes may receive the holy reverence men owe to Him whose Love created them.

"Glancing on Adam when he had attained his 460th year he is seen, as the Father of all mankind, rejoicing to behold Seth, and his descendants preaching the Word of the Living God, under the immediate approving smile of their paternal Tree who, to see them bear accepted fruit, seemed to bloom again. . . . . But with Cain's descendants it was not so: they sought pleasure only in earthly things, indulging inferior passions, and pursuing that, wherein their ingenuity lay: some committing rapine and murder, entertaining satanic ideas of right and wrong, using every subtle artifice to palliate guilt; delighting

only in sensual things: Having strayed from God they fell deeper and deeper into sin's cloud of depravity: shut out from the glory of their Creator, they were strangers to his divine nature: continually seeking gratification in and from perishable things: Blinded in sensuality, they rejected the Pearl of Life, and chose the dross of death, sinking lower and lower in the overwhelming torrent, insensible of the filthiness that so degraded them in the death-stained prison where they delighted to remain. And tho' Light may have oft within the conscience flashed conviction's warning voice, to admonish and show them the fearful consequences of Sin; to the redeeming voice they listened not; they were in Satan's kingdom, as slaves to him they moved: he within them reigning impenitent they remained: their portion in this life God permitted them, they knew not a holy Refuge, but made the world their home, and had no superior expectation; quaffing the deadly juice that proved a fatal bane; yoked in with him they served, alive were they to passions foul, but dead to all superior, grasping only at worldly wealth, and lustful gratifications, in this state they distinguished are; as the children of men.

" But, of Adam's children, Seth and his offsprings were preserved, and proved a blessing to their parent Tree also, to all mankind: From his Loins was to issue, the Seed to bruise the spirit serpent's head: Seth and his children distinguished were, as seed conceived in the womb of Eve after sincere repentance and faith in the New Covenant had re-admitted her to the favour of Jehovah in the Covenant of Grace, and these were called the Sons of God: —working for his glory, they by Precept and Example advocated the cause of Piety and Holiness admonishing sinners against the profane and sensual life that clouded the depraved descendants of Cain: whose chief pursuits were, to possess, to people, and to cultivate the earth: feeding their sensual nature, idol worship was to them a

fancied sweet; for as yet the bitter dregs were hid: But Seth and his offsprings revered the Spirit Lamp that within them shone, revealing truths divine; living thus they were called the children of God. 'Enoch walked with his God; until it pleased the holy *I Am!* to receive him unto himself; then he no longer was on earth, for God took him: Herein is seen the translation to which Adam and Eve may have been subject to, before they fell.'

"In the sinful contagion that afflicted the world offending Jehovah's Holy Spirit; glorious is the sight to behold one righteous man, serving the Lord with faithfulness: See Noah continually exercising himself in divine worship: When the voice of love and mercy, proclaiming the glad tidings of Salvation by Repentance, Faith, and Works, in and through the Redeemer promised, was by the world forgotten: when the spirit-star, rejected, retired from the clouded mental vision, leaving sinners blind in torrents which rolled foaming the silent groans of anguish; in misery unfelt wherein mingled death in hell: the prevailing influence of which see powerful in promoting impure connection: unholy unions and every flagrant wickedness, opposed to Jehovah's Law, were by Cain's Race committed: —and now see the sons of God marrying the daughters of men, begetting a people distinct who became distinguished as naturally impure, and violent; in craftiness and cruelty monsters; and monstrous in every excess of evil. For, by mingling the voluptuous ferocity and cruelty of Cain's Race, and the temperance, devotion, and wisdom of Seth's offsprings; the children partaking of both natures, would be unlike either, and growing up they exercised tyranny under the assumed veil of sanctity, unjustly seeking to amass wealth, oppressing and reducing others to slavery. The knowledge they retained and sought, was, in building, planting, and dressing lands of which they by fraud had taken possession; adding house to house and field to field, on intemperance and luxury feasting in carnal gratifica-

tions, and dissolute debaucheries. The Holy-Spirit-sun to them eclipsed, they existed unmindful of the Majesty of Heaven, whose Law they transgressed, until, their lusts and sinful ingratitude, provoked Jehovah's chastening frown.

"The wickedness of mankind was so deplorable and human nature so corrupted, that, as we read, Noah took not a wife until he was advanced in the field of life, so that he was about 500 years old when his first child was born.

"And here as a natural result, it may be concluded that the ferocious practices of men introduced greater enmity and rage among and in the beasts of the earth: while, seeing men so deformed by sin; the more gentle among the creatures, would flee from man as from a peace and life offender.

"In the overwhelming dissolution we are guided to contemplate Noah, living in favour with God; See him entreating the wretched multitude to forsake sin, reminding them that all things were created to partake of the Creator's bounty, and that each in his nature distinct should in peaceful calm enjoy: In vain did he preach Righteousness to the children of Belial. God in holy forbearance, for repentance, accorded time: Above an hundred years did Noah his Ministry faithful perform, making known to them the Almighty Will: imploring them to repent, and turn unto Him whose Law they had rejected: shewing them that the Omnipotent sword was unsheathed; to punish their rebellion: Behold the Judgment divine suspended, as about to drop from the Finger of God; and yet, they repent not; neither regard Noah's admonitions: him they heard, his voice, tho' music sweet, passed by, and left no echo in them: because they perceived not the living luminary, nor felt the silent voice whispering; salvation to the soul: Like seed corrupt, more and more continuing to degenerate, they fell from sin deeper and deeper into Satan shadow. We have seen that

Enoch after he begat Methuselah was not, for God took him: Distinguished also is his son Methuselah, Noah's grandfather: whose tears see bathe his aged cheeks as he viewed the wrath of God hovering near; waiting to burst in Judgment divine on the rebellious multitude.

" 'And it repented the Lord, that He had made man on the earth, and it grieved him at his heart.'*

" The Creator determined to destroy the sinful human race, with every corrupted tribe in creation living, saving only the family He in infinite wisdom had ordained should re-people the earth, that the allwise, divine Design in the creation of the world might yet have full effect.† God's Love for those created to reflect the glory of his image being infinite and eternal He would not entirely sweep them from the earth corrupted: But the Justice of Jehovah required that sinners who had so abused his long suffering and despised his mercy, after the great things He had done for them, should perish in their ingratitude: that the forms of earth by them abused should return to dwell with dust; in the maternal bed.—Noah faithful to his God and them continued: But see! the heaven, influenced by the Almighty frown, manifesting Deity's displeasure, to the inhabitants of this earth—Contemplate the Orb of nature's day frowning on the lower creation: while the silvery queen of night, blushing a crimson purple, meets other alarming signs contagious, as earthquakes, tempests, excessive heat; lands thirsting to drink in life; barren seasons succeeding; the alarming comet shooting down his threatenings in warning visitations, and pestilential signs: all witnesses from the Lord of heaven and earth to the polluted progeny of Cain; and the mixed seed. Among whom see those who presumed to understand the course of nature, declaring that the manifestations of God's anger which in the heaven presented, was an effect of the natural cause in the course of nature working; that the

* Gen. vi. 6. † Gen. ix.

mournful Robes in which the Sun and Moon were frequent veiled, caused were by a density of air: earthquakes they may have attributed to winds pent up in the bosom of the earth: the comets to inflammative substances in the vast expanse of ether kindled: and, the storms, tempests, droughts, pestilence, with every other afflicting evil, to a similar natural cause; repudiating thus God's governing Providence, unthankfully receiving the blessings given by his bounteous Hand, as flowing to them in the course of nature, presuming, as some now do, that God may have created mankind, but that being no longer careful for the creatures so created he placed them on earth to provide for themselves.—The imagination of their hearts being evil continually; the Almighty determined to destroy those who called not upon his holy Name in spirit and in truth, and caused Noah to prepare the ark for himself and family: soon the ark is finished: And God said unto Noah, 'The end of all flesh is come before me, for the earth is filled with violence through them: and, behold, I will destroy them with the earth.'*—Go thou into the ark; thou and thine: likewise all creatures, as I have directed.—See Noah obeying the Divine command; and God, at the time appointed, in his governing Providence guiding the creatures to enter the ark; influencing the instinct spirit given, as adapted to the nature of each, to direct them, to the place prepared for them: therein their natures sympathized in calm content, even as when first they lived in Eden's terrestrial garden: so hastened they to enter the ark: but the children of men profited not by their example.

"At the hour appointed the righteous Family entered, even while the weather continued serene; see the trees also in cheerful verdure clad; the corn ripe to sing.

"But, the afflicted Race now to destruction doomed engaged in building, tilling, planting, marrying, dancing,

* Gen. vi. 13.

singing, anticipating no interruption to their worldly employments, or to their festive scenes.—Thus, Behold them! When, sudden the glory of the sky retires, the heaven draped in sable hue; the voice they rejected then is in thunder heard, lightnings in vivid flash increase the creature alarming terror, exalting the scene to awful grandeur: For shelter then see the mockers run, thinking the torrent will soon be hushed. But visible night brings storm and tempests, in gloomy clouds infolded, yielding destroying rain: see earth's central fountain bursting her *veins*, to meet her offspring, opening wide her springs whence gushed forth torrents; whose music mocked the roaring sea! o'erwhelming to overwhelm.—Joyous scenes then ceased on earth: the slaves to sin no longer thought of weddings or carnal feasting: the conquering element them surrounding, wildly see them stare, seeking relief, if in the bursting of a cloud they might consolation find: But, instead of Hope in glory's glimpse beaming from the skies: more clouded grew the mournful vault, while ascending through earth's surface, and from the windows of heaven descending, unceasing torrents pour, increasing the sinner's terror. . . . . Lamentation and agonizing cries then heard, parents, each other embracing, their offsprings seek to save: thinking then on God, some may have pronounced his holy Name.—Seeing the ark begin to move, to it they looked for help; but, the day of grace was past: They had rejected the warning voice. Jehovah's decree forth had gone: then it was too late. With the visiting elements' din, terror: cries, and sorrow, mingle, which tended to cloud the spirit gloom; o'er-charging the soul with sadness: the heavens more deeply frowning; the rain and flood impetuous pouring;* then did the wretched see the wisdom of the pretended wise men baffled, and ready no doubt, to admit, that those who deduced all things from nature, who honoured not God as the Creator and

* Gen. vii.

Director of all antecedent signs, had with them indulged a fatal error.—Voluptuousness and ostentation then among them cease, all being doomed to suffer in the o'erwhelming deluge: The richest with the poorest; the proudest with the servile: the tyrant with the slave, now mingle in the destroying element: then did their sin-serpent-winding, sudden recoil on them: all were swept away in death; save those within the ark.

"'And the waters prevailed upon the earth an hundred and fifty days: And God remembered Noah and every living thing, and all the cattle that *was* with him in the ark: And God made a wind to pass over the earth, and the waters assuaged; The fountains also of the deep were stopped, and the rain from heaven restrained; and the waters returned from off the earth: And after the end of the hundred and fifty days the waters were abated.'*

"'And the ark rested upon the mountains of Ararat.'†

"Earth's torrents having returned to their bed, pursued by much of the matter which erst was on her bosom; her garden being again prepared for their reception; Noah and all that *was* with him, at the command of God went forth from the ark, to revisit their native habitation; and to witness the change that had taken place: Noah OFFERING—A HOLY SACRIFICE, I AM, approving thereof, said, He would no more the world destroy by a flood of waters, but that seed-time and harvest shall remain until the end.

"Pious breathings in grateful offerings please God above all besides; and these accepted were by, I AM! of Noah even as had been the offering, and holy breathings, of Abel.

"We are reminded of the Covenant‡ made with Noah, in the appearing of the glorious Rainbow in the clouds, which divine effect, as far as it is permitted finite mind to scan the Almighty Work, seems to be produced by the glory flowing from the sun appearing opposite to a rainy sky: In the Bow we may see three distinct colours united

* Gen. viii. 1—3. † Gen. viii. 4. ‡ Gen. ix. 13.

reflecting into each other, producing *flexes* and *reflexes* which in celestial beauty crown the glorious ARC-EN-CIEL. Draped in glory's Robe, the *blue* may remind us that, the earth was once destroyed by *water:* the *green* that *fertility, seed time,* and *harvest,* shall continue while *time* may be: and the *red* may denote that earth shall be changed by *fire.* . . . . Beautifully in the solemnity of sublimity does the Finger of Jehovah distinguish these his colours wherein is seen a trinity in union joined, mingling distinct; in harmony divine!"

INFIDELITY. "Did the earth continue the same after the Deluge as before the Flood?"

TRUTH. "After her waters had retired to their central fountain in her bosom depth;* then, in her substance earth remained the same: But on her surface see features new present: By the Deluge descending from above, and in torrents rushing from earth's centre, hills laid low and valleys filled, burying trees and, varying, water's prey, with skeleton remains of fishes, beasts, and birds, deep in the maternal bosom to excite the wonder of succeeding generations, and more strikingly draw attention to reflect on the cause, and to contemplate the convulsion earth knew when sinners were swept away: see rivers also from their courses turned by the CAUSE that created and made, by the Power that fills and opens. Hence, sea-shells and marine monsters as well as other remains of animals, are frequent found in the strata of Terra's surface: some were entombed in the towering mountain, others buried in the abyss beneath, and many see drank in with the receding torrents which, when bid, having performed their duty returned to earth's central Flow, being aid, to sustain her body afloat. Yet earth's matter to earth still adhered: and yet adheres: altho' where erst a valley smiled in nature's joyous tints, a torrent then might lurking roll, or rush between the thirsting rocks. — Look on Jehovah's

* Deut. xxxiii. 13.

mighty working, in his directing, governing Providence, see graves deep within the mountain's bosom hid: and wonder not that the face of earth is changed: also know that none but the Eye of God beheld the solemn entombment, when creatures of superior and inferior bulk were buried in the convulsion and disfigurement of the antediluvian world.—The streams which once from the terrestrial Eden flowed were not distinguished: the source of the fertilizing Nile was in the Upper Ethiopia; from the Mountains of Caucasus Hiddekel flowed: Mesopotamia gave the Tigris; Armenia the Euphrates sent forth; thus it is seen that although the world had not been new created: Earth's family and features had experienced a transmutation: therefore the face of nature would be changed, as an effect which should, as ordained, attend the cause; the terrestrial Eden then no longer known: But the human Eden remains and will while time shall be; the spiritual Eden also lives for time distinguished, to bloom, or blighted be, in the infinite field of Eternity. These are sought, found, and entertained, through Faith in Christ the Redeemer's Blood, shed for man that he may be reconciled unto the Saviour in his God!"

INFIDELITY. "How may the spiritual Eden be distinguished?"

TRUTH. "The Eden Deity deigned to spiritualize was man's form of dust within which was Divinity's Paradise the *soul* wherein the Tree of Life blossomed in immortal fruit; the throne of this Sovereign Tree was the Heart, communicating with the four principal streams: two of which feed the fountain of the heart; by two, life flows therefrom, conveying the living rivulets over the Eden of dust. We have shown also that man is influenced by the spirit he entertains in his mind, whose seat being in the heart; thence proceedeth the thought: the power which enables man to conceive a thought is a principle inherent in the soul, whose throne the heart is: there either the Tree of

Life is honoured; or the tree of good and evil entertained: It may not be said that the tree of life is by man perceived as unto him it in glory shone in his primeval bliss; such ceased soon as sin was embraced: But a radiant Branch from that tree bearing fruit divine in the spirit star waits on every human being, in the Christian's soul it shines in glory: it attends those who live without God, and frequent knocks at the door of the soul, to be admitted, to illumine sinners who reject the saving impulse; therefore it is, Jesus saith, 'I am the Vine, ye are the branches;* he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.' Here we distinctly learn that Christ our Head is the Tree of Life; also if we yield fruit to his glory, He regards us as branches of his holy Vine. Then does he commune with our spirit by the golden chain that attaches us to Him: But men cannot know this unless they abide in him and He in them: If we live in Him, his regenerating streams flow within us; his kingdom is in our heart, He reigns in our soul renewing our nature while his refining fire of love, fits us more and more to enjoy his Presence: And as Grace renews a right spirit in our soul, so do we regain the glory of his image: But it is the spiritualizing essence of his holy Tree! more precious rendered to each soul, by redeeming Blood, that works in us this change. Jesus saith, 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him.' 'I and my Father are One;'† so even in the Tree of Life, will God, through Christ, send his Holy Spirit to reign in the soul, to comfort and succour man. We will make our abode with him; our invigorating Spirit Breath shall beautify his Eden, the Temple where our Paradise shall be established: The same Saviour does reign in the hearts of *his* people; so do the living streams, refreshing to refresh, flow throughout the

* John xv. 5. etc. † John x. 30.

spiritualized Eden garden, where his Presence fills; and tho' Satan in serpent windings, may storm our battery with his infernal legion, continuing faithful we prove more than conquerors through Him who loveth us: Strengthened by the Omnipotent, we conquer Satan, death, and hell. Our Spirit hovering in the fluid life, regenerating more and more, refines the dust, exalts the mind to dwell on things above, where our Hope is centred in the Rock of Ages, whence gushes forth holy nectar to refresh and invigorate each thirsting soul, creating a heaven-born spirit, in the heart. Thus holding intercourse with heaven we are filled to overflowing with redeeming glory, and therein guided by the spirit star, to bathe in holy Jesus' Fountain that continual breathes, feeding in the way to Zion's Hill, where the weary, rejoicing, accepted soul; sings the Song of Rest!

"Not so with those who slaves to Satan live; a spiritual Eden their form may be called, because the serpent a spirit is; in them satanic agency reigns; sin has taken possession of the soul, corrupt are the streams flowing to and from the heart, visiting a body, that is full of corruption and putrifying, contaminating sores, shadowing the form of clay with deadly venom from the Serpent's sting that distances them from God, from his Glory shuts them out. Their mental eye blinded is, by clouds exhaled from hell, save when the spirit-sword of conscience speaks whose mighty voice deeper sinks them in the unfathom'd gulph of misery's woe:—But consoling 'tis to know; Jehovah is a wall of fire round about those who serve him faithfully: He also the Glory is in the midst of them.

"The shadowed types the Law present and the predictions of the Prophets are full to o'erflowing with Jehovah's treasures: But shadow intervening rendered them obscure, until the Word Himself came, to unveil the truths his Holy Spirit inspired.—The glories of the Bible Field, where living waters flow, were not felt by the

world, because unconscious blindness, wherein the multitude existed, shut out its glory from them.—Jesus the Author came, and with Him the Key of Life, to open the immortal casket that with salvation feeds the hungering soul, speaking peace unto her spirit."

INFIDELITY. "What is meant by the guiding star?—How may the same be distinguished?"

TRUTH. "The guiding star is a glory that waits to adorn the soul. To approach its effulgence, for a moment, look at the Sun the Orb of natural day. You see his fountain flowing light. When clouds do not intervene, veiling his rays from the mortal eye, you are enabled to see the sun, by the light beaming from his source to your vision: But, though the sun be shining in the power of meridian splendour, if you cover your eyes so as to shut out the influence of that luminary, you remain in *shadow*, in the midst of light; and the darkness is profound, as the covering of the eye may be thick and impervious: this is obvious and *naturally* discerned: now then consider the sun as shooting a ray to *each* creature in creation, be it in the air, earth, or sea. In that ray is the spark of instinctive spirit life, sent by the First Cause to give the living fire, that awakens, and calls creation's works into the presence of its light, chasing in its approach the obscuring cloud leaving the creature, whether in the mineral, vegetable, or animal kingdom, to breathe in life. But— . . . . . The guiding star given to man is *spiritually* discerned: Think then, and see, that when quickened in the womb, then is the infant acknowledged by the quickening Spirit power, of the Creator God; who has breathed into its nostrils the breath of life.—And, besides breathing into its spirit the breath of life, the Creator of the body and the Giver of the soul, thus quickening and acknowledging the babe, also permits a Divine sun-beam, emanating from his Fountain, to point spiritual life to the *soul* of the child which ray bears a spirit-star wherein the seed of

salvation is; in the guiding star which attends the creature so created: But, all mankind from Adam in the affected nature of their body, as influenced by the serpent's spirit working in the flesh of the offspring, being shadowed and corrupt, causes a sinful vapour to hover before the mental infant-eye: so that the star given as the guide to glory, remains within the Eden of clay unperceived because of the cloud of corruption which the serpent's sting has left to veil the effulgence of Jehovah: Many, through time, into eternity pass, unconscious the living lamp was within them lighted, and fed with oil of redeeming Love! . . . . . Sometimes the divine spark proclaims salvation in the child at an early age: We often delighted see children guided by its power, to commune with their Maker: their countenance speaks the lamp is burning: By cultivating the garden of the soul, breathing holy desire more and more to know, to love, and to serve God, the spark divine capacious grows, then more and more expands in glory, even to hover in the vault of infinity, embracing suns and worlds, carrying us beyond the nether orbs, where without limit we gaze in the bosom of heaven's canopy: there, borne beyond the orbits of glowing systems and the glory twinkling host celestial, man in exalted wonder is filled, with the o'erflowings of eternity: Retracing again the path, to look on native earth, he may visit other worlds on his way, and there commune with happier beings, who fell not from their primœval bliss!

"Immanuel removed the barrier sin had interposed to distance mankind from God, He unveiling the mysterious Volume, approving the Law Elohim gave,* fulfilling the predictions of the Prophets: while on earth in Jehovah's glory, of Life eternal He revealed his Father's will: He came to redeem from the death of sin: In Him the Sun of Righteousness arose, more effulgent in glory, beaming healing in his rays, feeding Christian spirits with sovereign

* Luke xvi. 29.

balm, in the awakening renewing Power of his Peace proclaiming Messenger, the Herald of Light and Life; that continual brings the o'erflowings of immortality! in the guiding star: But, man cannot distinguish this torch of Divine Love until he feels his need of saving Grace, and breathes desire to know his Saviour: then the intercepting film falls away, as forced to retire by the holy flaming sword Omnipotent, the mental eye then sees the luminary: the hungering soul rises in his light, and, thirsting, drinks her fill of joy, from the springs of Immanuel's life bleeding Fountain; wherein the spirit is called to bathe!

"While darkness reigns in man, he, as the barren fig-tree unfruitful is,* in midnight shadow existing: when illumined by the guiding star his grateful soul may gaze on heaven and commune with the Author of her Being!

"The disciples of our Lord and Saviour Jesus Christ loved Him, but to them was unknown that which could be revealed only through the mediatorial Path of the Redeemer's Blood!† The Ransom had not been paid; the Covenant of Grace was not then openly sealed: and this was expedient, since 'twas only by that crimson flowing, pardon-sealing Fountain, mankind could experience the influence of the Holy Spirit the Comforter whom Jesus promised should guide them into all truth. They believed the Saviour, but twilight filled their minds: they needed the luminary the Comforter brings which Christ engaged the Father through Him should send, after his departure from them.

"That the great work of Redemption might be finished; the Messiah knew it was expedient for Him to go away: He therefore soothed their sorrowing spirits; by the gracious promise therein increasing their faith, He gave consolation to be with them, thus calming the affliction his absence would occasion, and causing them to wait patiently, the Spirit of Truth; He had ordained should visit

* Mark xi. 20. † John vii. 39.

their souls as the fruit of his suffering and death; as well as of his power to perform the promise: It also was necessary they should feel the influence of the Comforter ere they could acknowledge the Triune God, or be aware of Jehovah's uniting and united Attributes. Their inclining souls required to be fully illumed, also to mingle in the Spirit of Truth, to know the HOLY GHOST; the REDEEMER thro' whom life to their spirits flowed, and ELOHIM! in Trinity! The Holy Ghost the Comforter reveals to us the Divine Mystery, to which we attain only through the Redeemer who bled and died to save mankind: When on earth, Deity in the Saviour inspired his disciples with holy awe and reverential fear: the best disposition their souls could know, inclined to Him they loved: They knew He was the Christ; but until the price was paid they could not fully know Him, who came to redeem them.

"After He yielded his blood on Calvary: He prayed the Father to send his disciples another Comforter: None but Jesus could bruise the serpent's head; none but he could conquer death and hell. Interceding for man, his Holy Spirit by free Grace working in us inclines our heart to love him who died that we may live: From the Father through him must flow to us the spiritual light wherein only is power, to dispose and convert the soul, and guide man to look up to the luminary burning in the living way his death for sinners opened: Think ye, who deny the Deity of the Messiah, of Jesus' Love, Love divine all love excelling: to wash away pollution's stain, He freely gave himself to bleed when Calvary sorrowing trembling wept, see the heavens frown an alarming judgment, on the crime of Satan's sons; who crucified their Creator! In this solemn scene, the Christian consolation drinks, from Mercy's Well,* to know, that ascending on high He bruising the Serpent's head led captivity captive and received gifts for men; the draught due to whose crime he had

* John iv. 6.—Rev. xxii. 1.

drank; to win our soul unto him: Then did He send his disciples the Spirit Comforter to guide them into all truth: 'tis He gives us the star of eternity, that invites us to inhale refreshing streams to increase our mental treasure, whenever we thirsting seek to drink from his illuming Spirit-sun, eternal feeding in the Tree of Life; to restore in the figure of fallen man; the image of his Maker!

"The Grace of God that bringeth Salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should live *soberly, righteously,* and Godly in this present world. Herein is enjoined, an observance of our duty to God, or Godliness, our own everlasting happiness, salvation, and sobriety, Righteousness which includeth charity. Jesus our Redeemer the Grace of God brought salvation to mankind from the bosom of the Almighty Father: then Life and immortality flowed in the Tree of Life Adam left, when he from glory fell.—Forget not, Remember, the same serpent spirit is active in your form of dust watching to find you off your guard, that his evil suggestions may prevail. He fears the influence of those who by speaking or writing expose his guile: Preachers of Righteousness he seeks to destroy: he tempted Noah, Noah fell: Lot fell. Satan feared Jesus' power and in hell's dark ignorance worked in the human nature which veiled Deity's Effulgence, seeking to conquer the King of Heaven, equally blind in the presumptuous aim as when, in blissful regions he rebellious proved. The more exalted Apostle Paul was tempted, even borne to the third heaven: but, as had his divine Master, so he overcame, Christ's Spirit preserved him, and the same Saviour will preserve us, if we do his Will and trust in Him; his Grace is sufficient for us,* if faithfully we confide in Him, He will succour us: Tempted we shall be; but, if we prove faithful unto death He will give us a crown of Life.

* 2 Cor. xii. 9.

"Jehovah shields and guards his own! He protects the Word of Life! His flaming sword wielded is, turning every way, to preserve his people, when they unto him look and faithful proving, pray for aid. Drawing nigh to HELION through JESUS the sinner's Friend—who the gracious promise with his chosen left, saying, 'If ye love me keep my commandments: And I will pray the Father, and He shall give you another Comforter that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you and shall be in you.'*

"Here presents the soul consoling promise, the Messiah left with his disciples;—The Father of whom the Redeemer spoke is the Omnipotent, Elohim, Jehovah! with whom and in whom as we have, in our way hither, seen, He the Beloved Son, united is; and from these Two proceeds the Holy-Ghost the Comforter! whom Christ promised should be sent to abide with his disciples for ever. Distinguishing herein the Three Divine Persons co-eternal—and co-equal—in Office distinct, in Essence united! Reflecting a moment on the holy Picture; the Redeemer is seen speaking comfort to the souls of his chosen: In the Holy Jesus more glorious view, the Mediator of the New Covenant; the Covenant of Grace: By Deity, in him, interceding for us, we rise from the Death of sin to Life in Glory! He the Friend of sinners came, to pass a wearisome pilgrimage on earth, and, departing, to suffer the death of the Cross, for Adam and his children:† The Lamb, bleeding on Moriah Mountain, purchased the Redemption of Mankind: Dying, He opened the way wherein sinners may walk in the light that flows from the Tree of Life, whose Spirit is; the Fountain Sun of Righteousness.

"Yet, Remember, the death due to sin indulged, attends those who fear not God; their soul remains in Satan's

* John xiv. 16, 17. † Gal. ii. 20.

clouded valley, blinded are they engendering and nursing criminal passions: their figure grows deformed: confusion's boiling tumult of sin-charged waves roll within their bosom, sinking sinners low: no peaceful calm is known to them: the sword of conscience, unsheathed before the mental eye; makes the guilty tremble.—'Think also and know that nothing but the Fountain from Calvary flowing can wash the envenomed stain away, or cleanse the polluted soul. Without Faith working through Jesus' Blood none can e'er approach the Lord! Jesus God live in One! God the Father! God the Son! the Law, God the Father willed! the same, God the Son fulfilled!

"When the tempter suggests evil, resisting his suggestions keep thy heart looking to the Holy Jesus, through Him and in Him is the Fount of Life: His Eternal Tree is the Rock wherein your Refuge is: He alone is able to deliver: He will deliver you, if you look to Him and pray for aid. Resist therefore the devil and he from your soul will flee:* and though your clay he may not quit; God's Holy Spirit reigning in the soul, will enable you to conquer his permitted power: For, as the sun-beam of light looks on him, he retires to his hiding place, in the shadow of your dust: nor will he ever prevail within you, while faithful to your God you stand. But be prepared, seek by prayer the grace God freely gives, to them who contrite ask: that you may be armed to withstand your enemy, for be assured he, when you least expect him, will return from his hiding place, assail your tower, and storm every bulwark within your body, in his attempt to gain ascendancy in the soul. Therefore, whenever you find his subtle serpent spirit, gliding to your thought resist with every boldness: immediate with humble soul look up to God and pray. 'Omnipotent One my Strength and my Redeemer! Give I pray Thee to Thy frail creature, a su-

* James iv. 7.

perior portion of Thy Holy Spirit power, that I may successfully wield Thy flaming sword of might, and so cut the tempter down, who seeks to defile the temple, I would preserve as Thy abode: may it in me ever unsheathed be, while corruption afflicts to weaken the soul's energy, to defend the Form, Thou hast in me created: In mercy, O God! my God! let me of Thy strength receive to conquer, that Death and Hell may before me flee while my soul exalted to Thee looks up, adoring, praising thy Holy Name, my Saviour and my God.'—So may thy prayer offered, be accepted, by the Lord Jehovah! By, Him who from heaven came down upon the mountain of Sinai in the Wilderness, to give the Israelites the Law: when his holy whisper was heard to speak in voice of thunder, whose music went forth in lightnings draped; when the people a command received not to come near.—The Redeemer who gave the Christian Law upon the Mount is waiting to hear and answer prayer. He promulgated the Law and gave his glorious Gospel, that you and I, feeling our need of saving grace, may be partakers of the benefits He dying purchased, for those who come to God through his path. God's grace and goodness is his glory, the glory of the Gospel, is the glory that excelleth, for grace and truth came by Jesus Christ: when singing the Lord's song, of Zebulun and Issachar, Moses said, 'they shall call the people unto the mountain there they shall offer sacrifices of righteousness:'* 'Unto the mountain Christ called his chosen:'† So unto the mountain He our Redeemer, our Rock, and Refuge now calleth us: To Him let us go, offering the sacrifice of a broken and a contrite heart, that we may partake of his righteousness: If we mourn for sin committed, He will send us comfort: But remember, Christ saith! 'Repent, for the kingdom of heaven is at hand.'—Before our God in man appeared,

* Deut. xxxiii. 18, 19. † Mark iv. 13.

shadow prevailed, all was obscure. The Book of the Old Testament was a sealed Book containing divine treasures, in mystery profound: The People sat in darkness: until the Author of that Spirit Word walked with men: And then, as had been foretold by Esaias the Prophet, the People saw great Light: To them which sat in the Region of the Shadow of Death, light to them in Him sprung up: But, knowing repentance is, first of all things, essential to the sinner's Salvation: Humbled, and sorrowing for sin committed, may all, even the chief of sinners, draw nigh to the throne of mercy, if they desire the Kingdom of Heaven to win: For Christ saith, 'Him that cometh unto me I will in no wise cast out:'* He who is the Light of the World, and the Word Almighty now speaks the same gracious Language to us, and to all mankind:—Moses his inspired servant began the Picture, the Chosen, aided to fill the Outline of the faithful sketch: Yet, to accomplish that glorious Work, it required a Master's finishing Hand: When, as pre-ordained, Christ our Head! our All in All! brought the Torch that illumines the way, and conducting men's minds to the overflowing garden, gave them to enjoy of the Fruit which therein, had so long, in obscurity lived. It no longer remained a sealed Book, but was open to all who faithful sought to be admitted into its Field of glory. The sacred pages breathing love divine, continue, inviting us to benefit by the Covenant of Grace, that we may be refreshed in the Branching streams flowing from the Tree of Life: So, feeling our need of saving Grace, let us, and all, first seek the Kingdom of God, through His Beloved Son Jesus Christ: and all good will be given to us therein: Let us profit by the flowing of the New Covenant: to make our Calling and Election sure, that we may be admitted, to live and reign with Christ our Head and Eternal Spirit

* John vi. 37.

Tree, our Shepherd* who for us died! in whom alone we find salvation: without whom, tho' we possessed worlds, we remain poor and wretched: but possessing Him, enjoying his smile, we are rich for Time and to Eternity. To live without Christ in the World, abundance of material riches, which men leave behind, do but add weight to unfelt wretchedness: To know Christ is more and more to feel our need of Him: He the Book of Life hath opened that mankind may learn and live, that all may run and read, that those who seek may find Salvation in the Fountain from the Messiah flowing, to feed each thirsting soul, with the fruit that lives in the Tree of Life; whose glory from the Rock Eternal gushes forth in the springs of Redeeming Grace; to refresh and exalt the souls of those who seek to bathe in living Water.—To man the Old Testament was given; with man the New Covenant was made: Man was the Object to whom the Law was written: The Gospel wherein Life and Immortality reigns, by Christ is given, to all Mankind, to Rich and Poor, Learned and Unlearned, Simple and Prudent, to the Weak and Wise: And being intended for all it adapted is to the understanding and capacity of every one, who has the common use of Reason. We are commanded by Christ to search the Scriptures; for therein is the Word of Eternal Life: When we to the Word pay the honour due, Christ's Holy Spirit, will meet us there; and will guide us into all Truth. Our souls may because of sin, know disquietude, awhile; but if by Prayer we humbly seek his Presence, streams of comfort from Him flow. Our Duty 'tis to ask of God, our Father will be sought of us; He is waiting to be merciful: He is gracious and bears with our infirmities: Pray that you may be led by Grace divine to meet God in the Word, and whenever you look on the Bible Page, therein a Treasure find: So by the Spirit Author illumined, shall you be guided to, a knowledge of the saving truths

* John x.

the Book of Books reveals: Yet, watchful ever be, for certain it is, if the Spirit of Jehovah does not guide you, when that Book is open, Satan will prevail within you: There is not a neutral power, therefore you must be in the glory of the Tree of Life, or, in the shadow of the Tree of Knowledge of Good and Evil: Your soul must be acted in and wrought upon by the influence of God's Holy Spirit: else by infernal agency: Your works will manifest which of the two it be, even as a tree is known by its fruit: If it be your duty to interpret the Word of God and you in explaining the same honour that Holy Being; there is evidence of the saving influence of his illuminating Spirit having accompanied you, and enabled your faithful soul to see Jehovah's glory: But if, because of prevailing darkness, divine Truths be rejected or misinterpreted: If the glory that lives therein and flows therefrom, be objected to: It is Satan's air prevailing, and shews that the enemy of God and man is working in you. Humbled therefore we entreat you, pray the Almighty Author of your being to grant his grace, and guide you to understand the Word of Life: Say, 'Jehovah Omnipotent! Thou in mercy to us, Thy wandering children hast been pleased to give the Holy Scriptures by thy Spirit inspired; that the same may be a lamp unto our feet, and a light unto our path, to guide us unto Thee; So grant, we beseech Thee, Thy illuminating Spirit grace, that humbled at our own unworthiness, we may seek and derive consolation from Thy blessed Word; meeting the truth as it is in Christ Jesus, intended for our salvation. Reveal to our mind the riches that live therein, to preserve and conduct us to the Rock on which we build, our Refuge and our God: Teach us to shun the shadowed path that those who err would lead us in. Let Thy Spirit, Holy Father, accompany us, into the sacred field: while there, let us enjoy the fruit divine, thy Tree in holy perfection yields, to comfort and guide our souls to Thee: The words of Eternal Life for

our benefit, Thou O God, hast given, and not that its treasures should hidden remain; but that streams of consolation may continual from them spring and flow, to refresh our thirsting spirit. Grant unto us the spiritual key, and aid us to open the holy casket that in Thy sacred Presence we may enjoy the glory it contains! Let the Comforter distinguish in us the living Branch issuing from the Tree of Life through Jesus' redeeming Fountain that our thought may be cleansed, our hearts renewed, and our souls exalted, to dwell with Thee, Elohim! Three in One!!'—Thus wilt thou, my beloved reader, find *relief* to thy mind however oppressed, even when in the society of men thou findest it not: Take thy Bible, seek thy God! He will meet thee; with spiritual relief, in the cordial of redeeming Love: in Him thou wilt find thy All in All! in the sunshine of his smile thy soul will know sweet peace: with David you then in spirit may say, 'Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who *is* the strength of my countenance, and my God!' Then will you be enabled to say, 'When my father and my mother forsake me, then the Lord will take me up.'*—'Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. In mine adversity they rejoiced: But with Thee is the fountain of life: in Thy light shall we see light.' Commit, therefore, thy way unto the Lord: trust also in Him; and He shall bring it to pass. Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt

* Psal. xxvii. etc.

be fed.' Many are the afflictions of the righteous, but when the Lord Jehovah delivers them out of all; the trial of their faith produces a fruit within that is created by the Tree of Life, to yield praise and honour and glory to the One great First Cause!"

A VINDICATION

OF

THE BOOK OF GENESIS.

PART VII.

"If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself."—*John* vii. 17.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself and mine eyes shall behold and not another; though my reins be consumed within me."—*Job* xix. 25, 26, 27.

ARGUMENT.

TRUTH! In morning radiance smiling dawns, the holy Day of Rest! . . . Hail glorious morn! Blush ye flowers in the presence of your Ruler; even as the water blushed, when its instinctive tear-full-eye the Creator's creating glory saw, that turned it into wine! So thou fair emblem orb, under the First Cause, continual art, creating to create; varying yet to vary: below thee beauty in seedling offsprings are seen, finished by a Master Hand! the Author of Creation is there, draping Terra's garden; whence primeval fragrance pure exhaled grateful Dew! ere sin called Jehovah's justice in mercy down, wi' the o'erwhelming deluge; to punish fallen man's corruption: sweeping from earth's bosom the race, blotted and, deformed by sin: Yet, Holy Lord God Almighty! thy faithful servant Noah, and his;

in love to man Thou didst preserve. That the same earth should re-peopled be, with him a covenant also thou didst make: Thy Bow a witness in glory is, in faithfulness continual speaking to each believer's soul, reviving the thought that, while time may be, earth shall fruitful yield; and no more by water be destroyed: leaving within us the consoling idea that, when time shall to Eternity cede, she will be by fire refined . . . . Noah and his, blest by Thee, holy God of Love! even as Thine elect, to them, as unto the first of men, the Command, 'Be fruitful and multiply and replenish the earth,' was given: in obedience to the letter of that command, this earth re-peopled is: and Christians in spirit live, obeying the same, in the Presence of, and blest with the approving smile, of the Restorer of fallen man. The Word hath spoken! Thy Promise cannot fail: The Covenant of Grace with Adam made, the Redeemer's Blood doth seal: a Remnant must be saved! even as many as benefit by, the Holy Jesus' Life bleeding Fountain! . . . But—I see. Adverse shadow hovering nigh, one with a companion in cloud presents. Yet, sustained, armed in Him I stand and on this Holy-Day Jehovah unsheaths his sword to chase the shadow of Infidelity, and to show the Word of God effulgent, breathing to man Redeeming Love, in Light! in Life! in Immortality!!!

INFIDELITY. "May it be thought God would create enjoyments for man; place him in possession of them, and not sanction his taking thereof to gratify his own natural feeling, even as desire working in him, might be moved to incline?"

TRUTH. "Yes. So is the divine Reason obvious: and in heavenly harmony with the Attributes of God! manifesting the Creator's Love to man, the Being created to reflect the image of Deity: Jehovah breathed a spark of his Essence into man which perfected the work God had in him made, and he shone in Eden a living soul, reflecting

from his spiritualized garden of dust, the glory given by his Maker, fed from and living in, the image of Elohim's Parent Source of Life: the image of God was the emanation of Deity, that breathed in the soul's illumined throne, feeding the spiritualized Eden of man with salvation, whose Righteousness while irradiating the soul, reflecting throughout the tree, draped its foliage in the Robe which preserved man immortal! We have seen that man's form of earth was dark, till he received the exalting spirit of his Maker's breathing. It then became man to honour the sovereign who had so exalted him, and who in him reigned more and more to exalt. None but the Creator could know what would promote the creature's bliss. Finite mind therefore should live obedient to Infinite Wisdom.—Of free will, man can do nothing good: In his first estate he required, and now requires God's preventing Grace, and holy aid:* this aid his soul must seek, to his soul the will must incline: self-exaltation does not enter in the Law God gave to Adam: By indulging free-will man fell into excess, when he forgot his God: his nature then, as we have seen became clouded, his Maker's image no longer from him in splendour shone, he had fallen into darkness; and saw himself undraped."

INFIDELITY. "May it be supposed Adam and Eve fell on their nuptial day?"

TRUTH. "It does not follow that it should be so, when we consider God commanded them to be fruitful and multiply: in which command mutual and sexual love is enjoined with all its pure o'erflowings; Had it not been provided they might know these delights in purity, God could not have ordained it. Let us conceive the Picture, for it strikes us: See a male and a female tree, dependent on their Maker for all good; created to procreate; using the powers given to promote their Creator's glory. Herein the creature's bliss yields in obedience to the will of God, when acting

* 2 Cor. iii. 5.

obedient to the divine Command. Adam was blest with Eve, a fruit from his tree, taken therefrom by God, to be with him when matured by the Sun of Righteousness.

"The adorable, the adored Almighty Parent in heavenly wisdom working created man's body a garden wherein was the spirit of the tree that in chaos ruled, ere earth was called to breathe in light: the sun is filled with power to preserve terra in the temporal day of life: within the grain of dust, that distinguishes the form of man, we have seen this spirit of shadow creeping impotent and dark in itself: planted in this garden, again review the heart; therein see the soul's illumined throne filled by the seedling star, a spirit flower, branching blooming in the tree of life: receptive of, and fed with, power to preserve and guide mankind to the highest enjoyments they can know, and thereunto guarding their hallowed delight, in liberty: marking in his luminary the line that bounds their freedom: Within these sacred limits, they were to, they may, indulge the natural sympathizing feeling of spiritual desire in holiness free; but beyond it is excess in sin that lurks in the darkness creeping in material nature emitting shadowed passion and death. Adam and his daughter knew this when excess in enjoyment led them astray from God: The same Picture is continually open to our view: There are not among the choicest and most sacred blessings God's bounteous Providence showers on man, that may not, that is not, by taking thereof to excess, daily in forgetfulness abused, to the deforming of man's nature, by the rejection of Holy Spirit influence. But, there is an *antidote* in the Spirit-Star! by honouring it, praying to be guided to use all blessings given to the refreshment of the body and the exalting of the soul; watchful and grateful we remember the Giver, whose guardian Sword is then extended over us, Satan's *air* is chased by its light and man is in the sacred enjoyment preserved: Yet, let it be remembered that if, while partaking thereof, we yield to sensual

intoxication, it transports us into forgetfulness, we forsake our guiding-star; and fall o'erwhelmed in shadow.

"God gives all his children power, to resist temptation, and is ever near to preserve them if to him they, living, look for succour: when faithfully sought by them, He is their Refuge, Omnipotent to save: God never forsakes his faithful servants: see how gloriously this truth is evidenced in the case of Job. In that righteous man, see an example of patience, presenting an illustrious type of the Messiah! The Book of Job narrates the history of a man who cherished the most exalted Piety, faithfully adhering to his God in the midst of the most grievously afflicting calamities. See him suffering losses, disappointments; and sore affliction, living in deep and bitter anguish, contending with mixed torrents, within him flowing tumultuous waves spreading fury, that 's wont to overwhelm: see, the enemy of God and man in Satan, permitted to tempt the Servant of Jehovah! offering his subtle suggestions directed to weaken Job's faith in his God: Levelling his poisoned arrows at the bosom of the righteous servant if possible to cause him to abandon the hope of even temporal relief, and prove unworthy the stream of salvation in which his soul delighted to bathe. Then mark the effect produced: it weakens not his faith, but causes him to hold more firm to the rock on which his hope rested; even to the last, although the serpent, his legion, and hell were arrayed against him. Job overcame because he honoured the tree of life within him that increased his confidence in Jehovah's love, whose emanation preserved him in anticipation of the reward of Free Grace to which, by long and patient suffering he with holy aid had proved himself an heir. In God's mighty working with this just man is to be distinguished the Omnipotence; and the Omnipresence of Deity! We see, that however powerfully God may permit Satan to tempt his servants; He is ever near to succour and preserve them

while faithful they confide in him: the Omnipotence of Deity is seen in that He preserved his servant Job who trusted in him by limiting Satan's power: when he was permitted to tempt the child of heaven, God defeated the destroyer's plan guarding his faithful servant and suffered the evil one so to tempt, because predetermined by Jehovah that Job should be thus grievously afflicted, as powerfully tempted, that his example might teach men. Manifesting his Love and Power in soul-preserving might, God shows that when, in accomplishing *that* his Providence hath designed, He thus, or in any other way, condescends to visit man with his refining fire: if the spirit continues faithful the Refuge in whom she trusts will enable him to defeat Satan, whenever sin assaults his constant spirit: Because, he feels the voice of the Creator's love in conquering strength, whispering to the soul, 'As the day is so shall thy strength be,' look up and live in me; I will support and succour thee: thus behold the accepted servant of the Most High.

And let his example teach us, to acknowledge the Hand that wounds to heal, then humbled, acquiescing let us say 'the Lord gave and the Lord taketh away, blessed be the name of the Lord.' Breathing the Prayer of Heaven 'Lord, not my will, but thine be done.' Then, as Job overcame Satan and death, so shall we overcome.... The evil one could not force Job to relinquish the golden chain that linked him to Jehovah's Love! whence he drank strength to resist the power of shadow, and to repel his deadly secret envenomed thrusts: When assailed by his o'erwhelming clouds of sin, in humble reliance on Him in whom he trusted, Job said,

"'For I know *that* my Redeemer liveth, and *that* He shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine

eyes shall behold and not another, *though* my reins be consumed within me.'*

"Christian reader, think! and know it was man, under deep and sore affliction who, thus in heavenly sorrow sighed: then let us, while exquisite feelings mingle in the mind, ask, 'What is man that God should magnify him, or that the Almighty should set his heart upon him?' 'What is man that Thou O God art mindful of him? And the son of man, that thou visitest him?'† . . . We have seen that God created man in his own image! 'That the Lord God formed man of the dust of the ground and breathed into his nostrils the Breath of lives, and man became a living soul. Thus are we led to see: . . . It was a living soul who spoke when Job said, 'I know that my Redeemer liveth!' not a soul dead in trespasses and sin, but a living soul, fed by the Tree of Life! whose mental eye by holy inspiration was guided to look into futurity, and to behold what would, in time appear: Job was thus enabled to feel and express the consoling words above sixteen hundred years before the Redeemer's Birth, at Bethlehem."

INFIDELITY. "Who inspired Job to speak the words?"

TRUTH. "The Lord Jehovah, who is from everlasting to everlasting! Deity in Elohim the Creator of all things!—The Redeemer of whom Job spoke is Christ Jesus Lord! the sinner's only Refuge: He is Salvation, who, when o'erwhelming storms arise, preserves the Christian's bark, and by his soul-attracting star draws her safely to the haven of peaceful Rest: and these are some of the benefits flowing to man from Immanuel's redeeming Fountain. By Faith Job was borne into Futurity, to view the atoning Sacrifice: his mental eye looked far beyond the hour when the spirit might be called to quit her earthly abode: he saw the Saviour victorious o'er death and hell, transferring the fruits of victory to those for whom He died: these heavenly

* Job xix. 25, 26, 27. † Psal. viii. 4. Heb. ii. 6.

prospects beaming around him, and blooming within him, enabled the righteous man to bear affliction: the fear of death and all its sufferings were chased from thought, or extinguished by glory from above: confidence, speaking his Redeemer lived, filled his soul with the Glory of Hope: his spirit-sun shed influence within the afflicted Eden, conducting him to enjoy the streams of redeeming Love, already flowing to man in the Fountain of the Lamb slain from the foundation of the world, Job knew the God he feared, was All in All! the Omnipotent, I AM! from whom all good emanates to whom all good returns, as into the Ocean of Holiness, wherein it first breathed! he felt that in God, he lived and moved and had his being; and that without God nothing could be: he knew that his panting soul derived her strength from the Tree of Life, of whom he was a branch; fed by th' eternal Three in One! in whose Presence only, the holy Olive flourished—Heavenly wisdom taught the child of God that Jehovah's glory fills Infinity! and effulgent shines in earth, feeding the receptive vessel of each creature in creation living, with the bliss or happiness Almighty unerring Providence, in Deity's overflowing Bounty, may deign to fill them with, as they, in their potential being are in the proper degree constituted to live passive free-agents, recipients of the good which flows from God!

"In the local limit wherein earth lives, we have contemplated an empty void;* in darkness dwelling, until the creating Word bid substance be where shadow reigned; and then, viewed the same Power giving to each according to the nature of the creatures with which her vacuum was furnished, in the varying degree, and measure, they as sensitive creatures required to promote the happiness, or state of their being.

"We have considered man, distinguished; in his distinct, and also in his composed nature! illumined by, the

* Gen. i. 2.

Breathing of the Tree of Life working in the soul, enabling him to reach out his spiritual hand in union with the Fountain of Good, by whom his bliss is fed: enjoying and honouring the same, man lives in Christ and Christ dwelleth in him; Faith stronger and stronger grows; mental capacity continues to enlarge, the soul's receptivity may, expanding swell to overflowing full spirit glory breathing, exalting the Christian to commune with the Creator!

"Faith brought futurity to Job's presence, giving a pre-existence to itself of that which Almighty God ordained should appear, ages before it presented.

"Being thus distinguished, the greatest good man can possess, is to know and enjoy that which is commensurate to the filling his soul's capacity. When the mind entertains the stream of glory branching from the Tree of Life, nothing will fill the spirit's desire, but the good flowing therefrom: and more delighted will she be the nearer she approaches the full manifestation of the glory and goodness, whose centre is; the eternal Fountain Jehovah! nothing but the divine Presence can fill the growing capacity of an exalted immortal mind! . . . The mental field wherein Reason presides uniting intellect to the soaring spirit, is the receptive garden planted in man and continual fed by the yielding of the tree on whose fruit the thoughts and desires dwell: when God sees we breathe after life with Him, in his own good time He giveth us *that* our soul desireth, and according to her capacity, she drinks in Holy Spirit essence, which fills her faculties and constitutes her only blessedness: enjoying this, Jehovah's smile around her beaming, she more fervent seeks, more calmly moving to, and in, the good that is congenial to her exalting power: inclining to Him whose word chased shadow; his lamp breathes fulness in Eden's garden, filling the soul's receptivity, and refreshing the body with regenerating seed that yields im-

mortal fruit.—But, to experience this delight the spirit eye must opened be, to perceive and enter the glorious field, illumined by Jesus' Fountain! even as Job's was: the garden of the soul must be watered by rivers of grace issuing, branching from the holy Tree, ere man can know the Redeemer of whom God's faithful servant spoke: Almighty quickening Love must teach mankind to know Him who came down from heaven, the Prince of Peace, bringing life and immortality to light! that by seeking, regeneration, sinners might be re-born to God! and the image Satan had offended, restored to primeval purity. A knowledge of the Redeemer invites us to drink, from his eternal stream the waters of salvation, which give power to resist the evil spirit, when he tempts to corrupt the body or to lead the thoughts astray. If men prove constant towards God, his grace will guide them to a blessed union with Himself, desire within them will increase to know him more as He is: and, journeying on through the walk of time, continually drinking from his regenerating fountain of Life, our nature growing spiritualized, by his Holy Spirit working, Jehovah prepares us; to enjoy his perfections, to know Him as we are known of Him; to love Him with our fullest love, holy affections yielding; and, when time on earth shall be no more, to embrace him as our All in All! Job knew, and we know, that the Redeemer of whom he spoke liveth to increase our joy. He who gave himself to die for us, is making intercession for all who seek salvation through him. Christ, of his Almighty Father, has received the full blessings of His glory, to communicate in the same unto men, to feed the capacity of each thirsting spirit, that they may be prepared to meet him in the more glorious state to which they will be called, when the feeble body shall drop into its dust! when the soul, if ripe for glory, shall ascend to heaven her home! . . . An irradiating glimpse of the happiness

awaiting the blessed, we are permitted to view, for it is both described and revealed to us; the Assurance whereof first is sealed by the Word Jehovah, and then by Christ's Resurrection! . . . When the Lord reproved Adam for sin, He said, 'Dust thou art and unto dust shalt thou return.'*—Solomon saith, 'The body returns to his earth; and the spirit shall return to God who gave it.'†—The Psalmist sings, 'My glory rejoiceth: my flesh also shall rest in hope.' 'For Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.'‡ David's soul was not left in hell; neither did the Messiah see corruption!

"Job's flesh though sorely afflicted cherished the hope, also the assurance, of a blessed resurrection to life and bliss, in the Bosom of Almighty Love! from whom flowed the stream that said, 'Though after my skin worms destroy this body, yet in my flesh shall I see God.' . . . . Abraham purchased Hebron's field for a burying place: Jacob said, 'Bury me with my fathers:' 'Joseph secured the removing of his bones, knowing there lay in them a pledge of a blessed resurrection:' Isaiah saith, 'Destroy them not, for there is a blessing in them:' Jehovah guarded the dust of Moses! Satanic spirit is not permitted to offend it: In that dust there is a secret seed which, however it may be dispersed by the winds or waves, will re-assemble when the Trumpet to victory shall sound ARISE! then will it re-unite in a glorious resurrection, even as his, if prepared as Job's was."

INFIDELITY. "What is implied in the words, 'Yet in my flesh shall I see God?'"

TRUTH. "The afflicted Job, as a faithful servant of the Most High, had, in a mental Picture been led to contemplate Him, who in futurity would appear: he knew a Redeemer would ransom sinners, that by dying Christ would redeem his own: his faith established in the Rock!

* Gen. iii. 19. † Eccl. xii. 7. ‡ Psal. xvi. 9, 10.

looking into futurity, he saw happiness awaiting on Eternity's side o' the tomb! and though his dust passive through the silent vale would be food for worms, that yet in his flesh he should see God; these thoughts sustained Job in his integrity: he knew they were inspired by God; and that his soul's best feeling sympathized with the Spirit of his Creator! Breathings from the Tree of Life continuing to increase his flow of faith, he patiently resigned all to the divine Will, knowing that, although his body would return to the dust, the Lord had pre-determined to take account of that dust, the same being precious in his sight: thus behold Job's afflicted Eden, the Paradise of his God! He, a chosen vessel; knew the Omnipotent would raise him up in glory; when all inferior shall have passed away: and time into eternity fallen: when he should live nearer to, and in purified body hold spiritual Communion with the Tree of Life! Cherishing these thoughts, holy desire breathing, within him see wrought a temper of mind suited to the varying changes he experienced and anticipated, he overcame by reason of the hope that was in him, with meekness and fear,* being sustained and fed by the Rock of Ages! While on earth, Job's *spirit* would have shone forth much resemblance of the divine image; living draped in her light; regenerated in the essence of Redeeming Love! Satan had power permitted him to work in the fleshly nature of Job, and so to afflict his constant soul: but the serpent in the flesh warring with the spirit in vain used every wile and subtlety to draw him from his Refuge. The history of this good man's constancy is recorded, to show us the Christian conquering Satan: and so may men, even now, prove vitorious over him, by arming themselves with the same strength given us in light to wield the flaming sword Job wielded, when compelling sinful suggestions to retire: he sought Refuge and was strengthened by Jehovah's

* 1 Pet. iii. 15.

arm: and this Omnipotent arm is not shortened: the mighty shield is yet extended to guard us; when we faithful prove in the Redeemer's cause! And, shall we not fight for Him, who bled and died that we may live? Oh yes! and suffer even as Job did, if it be his divine will, crucifying the flesh with the affections and lusts thereof to win Christ! . . . Christ in God preserved his own, even when in a body of afflicted clay; none on earth to let fall one drop of comfort into his bitter cup of grief: none but the invisible irradiating smile to guard his constant spirit in her path: no visible physician near, to prescribe for the wound Satan was suffered to inflict, until his faithful soul; had conquered! But Almighty love in water of Life, refreshed and rendered his tree strong: the furnace of affliction, by Satan heated, tended more and more to refine the gem the Creator was regenerating for himself! Thus overcoming to overcome, the child of Elohim! was fashioned more and more in the image of God! dead to the world, living to the Author of his being; he knew that when his spirit should be invited to leave her dust, then would the birth-day of the soul appear, and that she, a seedling essence by the sun of immortality matured, would in the bosom of th' eternal tree of Life, be ripe to drop into her Rest! there to remain till the consummation of more exalted bliss, in the resurrection among the conquerors who, having come out of great tribulation, were clothed in Robes washed and made white in the Blood of the Lamb! sanctified by Christ the sinner's Refuge! Job drank consolation from the purifying streams which taught him the soul if redeemed by Grace, would, on leaving the terrestrial garden, be translated to breathe in glory free; where the righteous rest from their labours, and their works do follow them, even as we are taught in the parable that speaks of departed souls, Lazarus' spirit was carried into Abraham's Bosom, i. e. the fruit ripe for glory was taken to live in the Sun by whom it was

matured ! Also the sinner crucified by the Saviour's side met his Saviour's pardoning smile and was that day united to Him in Paradise, embracing there Jesus his Judge, in the Lord of Life ! to be in his glory crowned ! Let us then as Job did, rejoice to know that the Redeemed soul, on leaving earth, is gathered to the Bosom of her Refuge ! so the morning dew in pearl-drop-spirit ascends, smiling grateful tear, to meet the sun-beam feeding shower !— Our soul while living in earth, may continue to grow larger and more exalted ; altho' she cannot attain the capacity or measure of happiness in the overflowing fulness and perfection of fruition which is prepared for her ; until she meets the Author of her being : because, 'Our life is hid with Christ in God !' but when Christ who is our life shall appear then shall we appear with him in glory.* Being sons of God, if among his redeemed, we shall be like unto him, 'We shall see him as He is !' Then will the field of day, in which we have delighted moved, expand around us ; and the exalted soul be receptive of a perfect measure of the divine Essence whose Fulness flowing in the Tree of Life will bless ; and with his more effulgent glory crown : the spiritual Eden then shall with beauty bloom again, in the Paradise of Jehovah ! whose star effulgent in her will reign breathing peaceful calm, refreshing to refresh th' exalted child of God, re-united in the Parent whose spirit streams continual flow irradiating to irradiate in Jesus' Grace, by whom his are saved !

"Balaam acknowledged truth with much feeling ; speaking of the star of Jacob he says, 'I shall see him but not now : I shall behold him, but not nigh ; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth.'† The patient Job seems to have been cotemporary with him ; of the children of Abraham ; yet not of the Twelve Tribes . . . . 'Though after my

* Col. iii. 3, 4. † Num. xxiv. 17.

skin worms destroy this body, yet in my flesh shall I see God.' Isaiah saith, 'Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs; and the earth shall cast out the dead.'*

"The dew of herbs at morn ascends to smile in the Sun's embrace, but forsakes not the garden wherein wont to exhale its sweets: sympathy in the parent plant bears it on the way to meet its feeding source ascending in the ethereal cord that's fed by the attracting instinct spirit beam, and re-conducts the vegetable fluid essence refined to the bosom of the garden, where it first met the Power who creates, to preserve the being in life.—Think then—that when this form of dust shall drop into the tomb, therein will live an innate secret spirit; that never, never dies! and which when scattered in earth's bosom, will breathe a sympathizing emotion, acknowledged by Divinity! until many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

"Thus did Faith in Christ, under the conduct of the Spirit guiding star, illumine Job to look into Futurity, introducing him to commune with his Creator! whose redeeming grace filled his receptive Eden with regenerating seed! fruit the holy-olive bears in the Paradise of Jehovah, filling the soul's receptivity to overflowing, in breathing glories of immortality! May the same Spirit working influence you to bring into action the means within your reach to promote the soul's salvation."

INFIDELITY. "Did the Messiah's sufferings afflict his Spirit?"

TRUTH. "Not Positively: How the Saviour's relative sympathy became affected in his suffering for sinners in some degree manifests, when we reflect that the soul of man is a recipient of Deity's Spirit, and thus distinguished a participator of the divine nature, nurturing within an

* Isaiah xxvi. 19.

offspring of divine Love: an emanation from Jehovah's Fountain: He whom we honour as our Creator had provided for man's preservation: but it became man, to profit by the means ordained for his salvation, and so live obedient to the Law of God, continually drinking the Love eternal that flows from its source, the Tree of Life! . . . We have distinguished the field of spiritual Liberty; and seen man placed therein to *live* while obedient to his Maker's Law: to *die* if he disobeyed. We have regarded him in a state of freedom, inasmuch, as coercion forcing to an observance of the duties enjoined in God's Law, would annul Free-Agency: Being thus free, a spark of Deity's Essence distinguished man a living soul, this divine star of glory continually breathes to us from God in whom we live and move and have our being; therein Jehovah communicates with the spirit of man: in this golden chain a beam of glory ever full flows and reflows from the Creator to man, from man to his Creator! — Hear then what the Messiah breathes when suffering for sinners:

"'Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. . . . Father, glorify thy name,' etc.

"The spirit that distinguishes man a living soul emanating pure from Jehovah's holy Fountain-Essence, being an offspring of Divinity, it follows that the Parent Tree of Life should feel the affection Love creates for the seedling from his Bosom issuing, that is in his bosom fed! as a Branch of the Vine ever blooming, spiritualizing to spiritualize the children whom God created heirs of immortality. . . . Here, remember, that in their exalted state the finite angels of the celestial creation drank in, and now inhale glory from their and our Creator! continual grateful tribute yielding to the Author of their Being! Their spirit garden receiving from, returns unto the Parent fount of Love, the measure of bliss and knowledge full, commensurate to their well-being, fulfilling the duties each

may observe in the exalted office they, as celestial glories, or ministering spirits, may by Jehovah be placed to fill. . . . Man created in the image of God, an heir of heaven, because a son of heaven's King, in him a Radiance of his Parent's spirit breathed, to wing in and guide the soul illumined while she fed on the good that flowed from her Tree of Life! Having given his Spirit to man his child; the Fount of Love I AM providing for the soul's salvation, gave to him in whom the spirit of his glory shone the directing power and guiding star to lead him in the path where lived the parent's smile! It was infinite Love that caused Jehovah to create man a recipient of his Spirit glory, as an offspring of Almighty Love, from whom generations of seedling shoots were to issue: In man as created see body and soul united in innocence, as the spirit of the soul view the image of God! and behold the relative union, see the stream of life from the immortal Tree watering the soul of man in love divine, binding our heavenly Father to us offending children: it was the sympathy living in the bosom of his Fountain that moved our Creator and our God, to feel for Adam and for us, when he, and we, sinning from his Presence fell. Our natural Parent tree in and from Adam, offended the Almighty. We also offend Him! they rejected, we reject the Herald of salvation when we forget our Maker or transgress his Parental Law. 'Tis then we grieve our heavenly Father's Spirit in the effect produced by our perverseness; but the grief is divine in the voluntary emanating, pitying, sympathizing love, breathing in the Essence of Jehovah our Father in heaven: when man, regardless of the saving voice, wanders from his light. . . . . No, it was not, it is not in the power of man or Satan, to afflict the Lord, though sinners and hell rebellious prove, impotent their efforts are; in vain they rage when fury boils to wound the Holy Omnipotent! Who, quick as his lightning's flash could annihilate, and in oblivion bury the

presumptuous offenders. How does it endear our Maker to the soul when we are permitted to think that the spiritual Physician who while He in mercy afflicts to bring us to himself sympathizes with our sufferings. Such love none but God in its fulness can know! From him it voluntarily emanates to reflow into its Original Source! The Author of Being! feeds his offsprings' stars with glory from his perennial Fountain. The Parent mother quickening, his spark divine then breathes, and this illumines a spirit-ray shining from Deity's spiritualizing sun to the throne of every soul continually feeding in the cord of Life, that binds us to our Father God! whose source of Love's voluntary emotion affected is, in the nature of the Love wherewith He loveth us! . . . Jehovah's Spirit Breath breathing to every infant when quickened in the womb this spark divine passes from God through the Parent to the offspring in succeeding generations: . . . . Pious Parents grieve when the child rebels against them and God; they sorrow knowing that transgression incurs the divine frown: it is the luminary in their soul speaks thus to them: in that luminary is the voice of God! and God is true! So infinite and Parental is the Creator's love for those created to resemble his glory, that our forefathers could not neither can we commit sin without moving the voluntary divine compassion abounding in his nature! Sometimes his Pity springs forth when the weakness of our nature entices us to yield under Satan's shadow to sin; likewise when presuming on the forbearance of his permissive Providence men continuing in sin tacitly by their conduct say, 'Tush, God taketh not account of it: or, when lost to all superior as well as to themselves, sinners deliberately yield to the tyranny of Satan's agents, who guide them blinded to perdition; wherein they maddened rush, as into the gulf that opens to swallow them up; even until God's Spirit Holy ceaseth to strive with man. And they sink cast out, as Korah, Dathan,

and Abiram did. But, there is not another who could inflict a pang in Omnipotent Essence! As regards his Deity, 'tis the holy affection that generates in, lives and flows from his sympathy and love that breathes to man in sorrow divine: When we fall away He pities us! He hears us when we pray! And why? Because He remembereth we are dust, and that in earth Satan hath permitted power: God speaks within us inviting in Salvation's way; inspires thoughts to exalt our desires, brings us to love His Word and to know the Redeemer who is waiting to be our Saviour! We love God who invites us to pray to Him, because He is ever waiting and well pleased to answer the contrite sinner's prayer! The nature of our heavenly Father, in calm divine, has pleasure, when man puts forth his hand to take of the Tree of Life, that he may live for ever: He in whose Fountain Love originates is not insensible to that which may afflict his children: He pities when we offend Him and afflict our own souls: then his monitor of Love in the still small voice within us whispers, 'Why will ye die, O ye children of men?' His Love reproved Adam when fallen from primeval bliss: it also expressed displeasure when Cain slew his brother: God's love to man preserved Noah and his! when grieved to the heart He the Omniscient knew 'twas well to bid the Deluge destroy: Also when the rebellious forsook his way, and He unto them said, 'How long refuse ye to keep my Commandments and my Law?' Then Jesus came to crown our hope in life that opened immortality to man: He came to bear the sin of his redeemed; and suffering, to leave an example for mankind to follow: See the saving divine Field where, exceedingly sorrowful and very heavy, the Redeemer said, 'My soul is exceedingly sorrowful even unto death,' see the God-Man more earnestly praying while from Him sweat as drops of blood are falling down to the ground to be left in the sin-stained earth: Hear Love divine in music's thrill say, 'Daughters

of Jerusalem, weep not for me,' etc. Listen to the creating voice breathing in the pitying Love of Deity, saying, 'Father forgive them: for they know not what they do.' Hear the Redeemer our Lord and Saviour when, pierced by sin, He at the ninth hour breathed in agony to his Father's Source Omnipotent, saying, 'Eloi, Eloi, Lama Sabacthani?'* My God, my God, why hast thou forsaken me? Then see the parting throes when Deity said, 'It is finished: bowed his head and gave up the ghost:'† and think that God took these sufferings upon Him because He loved man; rejoice therefore in the consolation heaven born reflection brings, for 'tis like the voice divine that whispering fans the evening breeze and bids the waves be still!

"Pursuing holy meditation Job adds, 'whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.'‡ . . . This language teaches us that Job knew there is no transferring of vice or virtue; nor bartering the deserts of an immortal soul: but as the tree fell so must it lie; whether the pages in the Book of Conscience are shadowed by sin, or shining in life breathing prayer, so must it appear either in light or shadow, presenting our title clouded, or clear, according to the deeds done in the body. In his affliction Job found consolation in the consciousness that he had fought the fight and won the title to, a mansion in the heavens: though suffering *that* the evil spirit was permitted to inflict, faith in his redemption gave him strength to conquer; and told him he should live in the Presence of his Redeemer! whose love supported him, while Satan, with the legion of darkness afflicted the body to pierce the soul; wounding her with the darts of hell. All these the righteous Job resisted knowing that when the trumpet shall sound and the dead arise for eternity, his dust redeemed in glory would; meet the Bosom of his God!

* Mark xv. 34. † John xix. 30. ‡ Job xix. 27.

. . . . See him contemplate the Almighty in whom embosomed was, and is, the Mediator! through whom from the Father should flow (after Christ had sealed man's Redemption) the Holy Ghost the Comforter! Guided to see that which *was* to *be,* even then, he enjoyed the Presence of Him who was the First-Fruits of them that slept: and to know Him as ascending on high, leading captivity captive; receiving gifts for men: and that having paid the Price of his Elect; Christ had abolished death, the wages of that debt.* He knew it was not possible, Christ could be holden of death.† Herein we distinguish the victory God hath given us over death by Christ. Full of glory is the thought that the Branches of the Holy Vine, i. e., the members of Christ's Church, will arise by virtue of their union with the Tree of Life, in the sweet secret sympathy that breathes in the seedling-star-immortality! crowning the links of the golden chain uniting God and man, in Love divine! attracting the inclining spirit to Him; in whom her life is hid.‡

"Think, Christian Reader, and also ye to whom that name may not apply, for glorious though solemn is the thought, a Resurrection there will be of the just and of the unjust: when the bodies of both must spiritualized appear: To the Redeemed an exceeding, and eternal weight of glory will be given!—Those who know not God will appear in a spiritualized body that the same may be exquisitely sensible of, the torment frowning from the wrath of God; to be endured in a fire that never goeth out; in burnings that cannot consume. . . . . Flesh and blood cannot inherit the kingdom of God! . . . . Neither can flesh and blood as at present constituted be in the gulph of woe prepared for those who may be shut out from the glory of Jehovah's smile: then will the incorruption and the immortality of the wicked add shadow to their misery: everlasting they will be, to be eternally

* 1 Tim. i. 10. † Acts ii. 24. ‡ John vi. 57.

wretched, as monuments of the righteous Judgment of the *just* Judge of Heaven!

"But ye, who are Christ's, rejoice; your Consolation liveth, even that of Job; the same Redeemer saith, 'He that cometh to me I will in nowise cast out. He that eateth me, even he shall live by me,' i. e. he that eateth of the Tree of Life shall live for ever. I am the Resurrection and the Life: he that believeth in me though he were dead yet shall he live.* And tho' the bodies of the wicked be indued with incorruption, to know the torments of the worm that dieth not, and to exist in fire that is not to be quenched.† Tho' the Beast and the False Prophet shall be tormented day and night for ever and ever.‡ Glory will crown God's elect, fitting them to meet, and in fulness enjoy the blessedness known in the Lord Jehovah; with Christ to reign for ever and ever.§ The inheritance of the blessed is incorruptible and that fadeth not.‖ Being born of an incorruptible seed, they are offsprings, issuing from and, fed by as, living in the Tree of Life, whose root is Christ Jesus; and because that Root liveth we shall live also.¶ Thus may our body be renewed to a spiritualized Eden; a house not made with hands, eternal in the heavens: wherein mortality shall be swallowed up of life,** even as time shall into eternity drop. Job knew that from Adam he derived corruption, and that his body would be sown in dishonour, but raised in glory! that Jesus would change it loathsome as it might be, to fashion it like unto his own glorious body; according to the working whereby He is able to subdue all things unto himself.†† If we appear among the Elect, by virtue of the cord of Love that unites us to Christ our exalted Head taking freely from the Tree of Life by intuition of his glory, we changed shall be from glory to

* John xi. 25. † Mark ix. 44. ‡ Rev. xx. 10.
§ Rev. xxii. 5. ‖ 1 Pet. i. 2, 3, 4. ¶ John xiv. 19; xv. 6.
** 2 Cor. v. 1. 4. 15. †† Phil. iii. 21.

glory,* even to the glory that excelleth! So in the resurrection will the bodies of the saints that be wise, shine as the firmament; and they that turn many to Righteousness as the stars for ever and ever.

"The Redeemer when transfigured shone as the sun, and his raiment white as the light, of which he is the Fountain Source, so in the resurrection may his children and brethren, shine as the stars, one star exceeding another star in glory, and according to the capacity of the soul in the measure of grace her garden may embrace, so will the degrees of glory be known: Then, each redeemed soul, having a fulness to overflowing, shall not know envy, but gladly rejoicing in her own will delight in another's blessedness: Surely with these heaven yielding prospects in view, all who desire to live will seek to know more and more of a Saviour's Love; and with holy reverence adore Him who in his own glorified Body will come in the clouds, as the Sun of the soul! The Lord of All! reflecting effulgence, outshining all besides to feed our spirit-star, draping the Redeemed in the glory blushing from his Raiment: thus may we be raised up when, his holy angels He shall send to gather his elect: when the dust shall be changed into the likeness of his glorious body; and at his appearance our life will appear in him: This holy Resurrection the just may view as the Fruit of the Resurrection of our blessed Redeemer Lord and Saviour!—Then will death and hell deliver up the dead, so, in that awful solemn day, the wicked will be unto Judgment called, though the fruit of guilt within them may say, O ye rocks, in mountains fall on us, bury us from the Almighty Judge th' Omnipotent Jehovah! for his angels then will go forth, with solemn note, the Trumpet sounding, from the four winds, to gather the Elect:† At that sound, incorruptible the dead will be raised: and we shall be changed:‡ For the Lord himself

* 2 Cor. iii. 18. † Matt. xxiv. 31. ‡ 1 Cor. xv. 52.

shall descend from heaven with a shout, with the voice of an Arch-angel, with the trump of God: and the dead in Christ shall rise first,* (in the first resurrection). We shall not all die, but we shall be changed, i.e., the living who may be on earth at Christ's coming will be transfigured in his Presence, Matter's impurity, glory will chase and fill our redeemed garden with a spiritualized nature that shall glow in celestial breathing, emanating from the Tree of Life; to feed the heirs of bliss: thus we are led to contemplate a celestialized body free from corruption; no longer tinged with blood of sin, free from that shadowing cloud; renewed in Essence holy wherein is the raiment of Christ's redeemed in the Robe that crowns with Bliss. May you, and I, be his; and, if gone before, shine with Him in glory: Then will the Lord appear adored by all those who believe: the angel voice will then be heard: the graves yield up their dead: the saints whom the world even to death rejected will then arise in that beauty, grace, and immortality, the Breathings of Elohim yields, in the Love with which the Saviour fills the faithful servants he has chosen, to be partakers with Him in his Kingdom, life to enjoy for ever and ever: Robed with his Grace wherein the image divine is seen, we may see our Maker face to face and drink in of the holy splendour flowing in angels and saints redeemed. Thus may we contemplate the day when the righteous will be, by sympathizing spirit emotion, caught up in the clouds, to meet Christ Jesus in the Air, to feed at their heavenly Father's Table! Hunger they will know no more; no longer will they thirst: Sickness and pain the fruit of sin will cease to be, for sin will be no more; And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

"Hasten beloved Reader while 'tis day to make your

* 2 Thess. iv. 16.

peace with God, that you may have part in the first resurrection, in the solemn hour when the dust shall awake at the bidding of Jehovah! when Christ Jesus shall be revealed from heaven with his angels in flaming fire,* when the Lord will judge the world by the Man whom he hath ordained the Man-Christ-Jesus!† Then ONE like the Son of Man shall come with the clouds of heaven unto the Ancient of days, and there shall be given Him dominion, and glory and a Kingdom,‡ which shall not pass away, and his kingdom *that* shall not be destroyed.

"Turn now unto the Tree of Life, return unto your Saviour ye who are procrastinating sinners, for the day of the Lord will come as a thief in the night, and if you are found in darkness your portion will be with the wicked, eternally shut out from God: seek him therefore while ye may: Pray Him to feed your lamp of life with the oil of redeeming grace and illumine therein his torch, drawing your soul to seek salvation: so may you be prepared to meet the glory that awaits the righteous, when the heavens shall pass away with a great noise, when the elements shall melt with fervent heat, when the earth also and the things that are therein shall be burned up.§ When the Redeemer shall in the Throne of his Glory be seated,‖ and the King shall say 'Ye Blessed of my Father come inherit the Kingdom prepared for you from the Foundation of the world.'¶ . . . . Thus, in all we see, our hope, our consolation, our Refuge lives, in that Christ is risen from the dead, and become the first-fruits of them that sleep: as well as in that God hath appointed a day wherein He will judge the world in Righteousness, by Christ our Redeemer; whereof He hath given assurance unto all men in that He hath raised Christ from the dead:** whose voice in Love speaks, 'Watch,†† for ye know not what hour your Lord

* 2 Thess. i. 7. † John v. 22. Acts xvii. 31. ‡ Dan. vii. 13. 14.
§ 2 Pet. iii. 10. ‖ Matt. xix. 28. ¶ Matt. xxv. 34.
** Acts xvii. 31. †† Mark xiv. 34. 37, 38. Matt. xxvi. 38. 40, 41.

doth come.' Looking for that blessed hope and the glorious appearance of the great God and our Saviour Jesus Christ,* looking for and hasting unto the coming of the day of God.†

"On this hallowed day of Rest with these truths in glory now before you, I again invite those who may have rejected the SAVIOUR and his WORD! to embrace in each the other: no longer offend the chief corner-stone that is in Zion laid: He is the Elect the Son of God and though by the builders disallowed is made the Head of the corner: If in his Word you have found a stone of stumbling it is now removed by the light that shines from Him whose Fountain fills with day: Your Questions answered, we see conviction strike, so will we pray that you may live and be among those who are called the chosen generation, the royal priesthood, an holy nation, a peculiar people:‡ May you and I shew forth the praises of Him who calls man out of darkness into his marvellous light. And unto all we say, 'Watch,'§ for when the watchman sleeps or becomes drowned in sense: Satan takes possession even as sudden as he did when Adam fell: Watch therefore seeing the enemy is ever nigh: So may we all in spirit watch and pray while waiting for the adoption, (i. e.) the Redemption of our body,‖ that at the Resurrection we may be with our Redeemer, breathing in his glory with the righteous Job, who in the future field rejoicing saw the glorious solemn scene, and looking to Christ in God for aid to support him in affliction's night, hear him calmly say, 'Not my will, O Merciful Father! but thine be done!'

* Titus ii. 13. † 2 Pet. iii. 12. ‡ 1 Pet. ii. 9.
§ Mark xiv. 34. 37, 38. ‖ Rom. viii. 23.

"RETURNING to the garden of afflicted dust as distinguished in the patient Job, renews impressions in the mental field, and guides our spirit's eye to contemplate one late departed, whose soul summoned to meet her God left the clay to drop into its bed, until man's Creator shall bid that dust arise! he; to memory dear, a friend, a neighbour, a revered Parent; remembered is by those who, while his spirit calm hovered nigh, accompanied his cold Eden to the tomb: whose soul we trust, saved by grace, lives to praise the Hand that led him through affliction's refining fire, to cleanse him from the stain of sin, to deliver him from the sorrow of death, and raise him in God, to immortal life!

'Look, in yonder field we've passed! See him with humble confidence building on the eternal Rock, not trusting in, or to, human kind, but leaving such, as the weakness that flits in the passing shadow, see him cheerful on Christ reposing, in whom he found the sinner's Refuge! seeking salvation through the atoning sacrifice; loving Him in whom he trusted, knowing Jehovah was able, and that, with the infinite Love none but our heavenly Father can know, was, as He now is, waiting to save all who, obedient to his Spirit's

call, by Faith in his beloved Son, work out their salvation. Revering the name of Jesus, in whose mercy-flowing-fountain, he knew his soul must be cleansed from pollution's stain ere she could meet her God: see him delighted view the medium gate, through which sinners must pass to enter heaven, rejoicing that Jesus saith, those who come to God through him he will in no wise cast out. Consolation he drank when to his mind the text presented, wherein the Saviour saith, 'Come unto Me all ye who labour and are heavy laden and I will give you Rest!' . . . In humble confidence and exalted thought; in the Redeemer of the world his hope was fixed. Faith working in him was true and strong, though his Eden of earth more and more feeble yielded: Even while the hand of death gradually seized the body, see him breathing to ascend from earth's afflicted shadowed prison: his spirit her only Refuge seeking through Christ the sinner's friend! Looking to Him who died to save he found his All! in All!!! The Creator knew 'twas well he should pass through the fire of affliction, that in mercy wounds to heal, preparing man to enjoy life with God! During his trial see him graciously brought more fully to know the Rock on whom his hope of Salvation rested: Consoling and delightful 'tis to see the departing, entertain as he did, humble, but superior views of *that* awaiting him beyond the valley o' the grave: these prospects continuing more and more to cheer his soul, gradually lifted him above the world, wherein he had suffered because

of evil doers, who, in addition to the wrong against him and his by them committed, in secret concert with their aiders and abettors sought to render affliction's pangs more exquisite. . . . Borne above all, behold him full of holy hope, living resigned to the Almighty will: Contemplate him, a few hours before the spirit to her Refuge fled, in Communion with Jesus his Friend and God! who waited to introduce him to the mansion of Bliss: in compassion that none but a Redeemer can know, in mercy's overflowing whispering to his ascending soul, 'Thy sins are forgiven!' thou art acknowledged by me, rejoice therefore! at the Resurrection thy clay purified from the dross of death, shall awake to glory! because thou art come from the furnace of affliction cleansed and known by Him in whom thou hast trusted: and when thy Saviour shall appear in the glory of his Kingdom to judge the world, then shalt thou be with those I have chosen: rejoice! again I say rejoice! in that thou hadst faith to believe that the God in whom thou hast trusted is, able and willing, also, continually waiting to save! . . . See him then soft breathe a gentle sleep, while the spirit, by her guardian angel was, in celestial undulating whirlwind breeze; conducted from earth to heaven!

> 'There a remain the body lay,
> The soul ascended, breathing day!'

"Awake! ye inhabitants of dust, ye who desire to live with Christ; prepare to meet the heart-searching Eye of God! — Consider, while time

with you is: that, under the creating Hand of Him who gives your breath, and takes it away; you, guarded by his special Providence are placed on earth, here to remain for a season only: You appear; you bud; you *may* blossom; the arrow of death strikes; the soul leaves the body; you die; to the maternal bed the dust returns; until the resurrection!—You saw the fallen tree; whose spirit recent fled to meet in her Creator's Rest! there to rejoin the soul of her, who, brought me forth: and, smiling a virtuous mother's love! pure affection in prayer breathing, fed me from her bosom: Ah! I knew her then, she bloomed a fruitful garden, holding communion wi' the Lord. Revering th' inspiring Word! When ripe for Glory, like *Fruit*, she dropt! the soul ascended to her God! But, seas between us roll'd! A stranger I, tho' her favour'd yielding, to the falling o' the maternal tree! I've heard, she thought, and spoke of me, with gladness! in that thought was love! whose Fountain the Springs of Virtue yield! All Virtue is of God! And He being the source of Love! she loved me, for her love in Him was rooted! Yes! she loved me, because she loved her God! But, could it be human love? No! 'Twas Virtue's pious affection, robed in light, breathing Love Divine! . . . May you and I therein meet, blest in our Redeemer's smile, draped in Jehovah's glory!"

" See, inhabitants of earth, the cold body is placed to await the great solemn day, when all must meet the just Judge of heaven: while time shall continue, it may become food for the *harmless* worms, and mingle again in instinctive creatures; to breathe anew in earth: But the immortal soul being a spirit the eye of sense cannot see, an essence the hand of man cannot touch; when called to leave her dust behind; wings the way to another world: if redeemed by Grace, longing to meet in her mansion of bliss, the Almighty attracts her to be where her Glory is! in the bosom of the Parent Spirit! therein to enjoy the glories flowing from Elohim's smile, in his presence praising her Redeemer! When so it be, happy is the change experienced by those who depart to live with Jesus, through whom they are permitted to enter, and admitted to the Haven of Rest, in the holy Field of Heaven! Rejoice we may, in fulness of joy, when contemplating the state of happy souls redeemed who are called to quit this earthly scene to live with, and in, Christ their Tree of Life and Brother in God!

" But returning, it also our duty is, to address a few words more to those who know not God! who exist as though there was not another world whereinto the angel of salvation, or the angel of perdition; will conduct them when on earth their curtain drops. Think ye, who move strangers to yourselves and aliens to Helion's Christ who died to save! that there is in your form of dust an immortal soul! which must ascend to live with God! or descend to exist in Satan's gulph, enduring eternal misery. . . . . With these interesting, important scenes; living in and breathing through God's Word unto you: Forsake we beseech you the tree of knowledge of good and evil, and take of Jesus' Tree of Life, eat thereof and live for ever: Your merciful Creator has provided for your salvation: Go to him: Praise him for his holy Word: Pray that your faith in his Promises may be established that you may be

prepared to partake of those joys Immanuel dying bought for those, who faithful drink of the Streams of Life that on Moriah Mount, from the wounds inflicted by Satan's serpents, issued, and which continue to flow from the Redeemer's cleansing Fountain, bleeding life in light, to illumine the path, where Christians live in the smile of love divine; enjoying their All in All! — Think frail man, while reading what is herein written, that the writer of this volume, ere it be entertained by you, may be called to meet his God! if not: Remember! We, as the herb and flower of the garden, are but passive: our state here is transient, flitting as a shadow that passeth away: the plant, having drank in corruption, appears for a day, is affected by the wind, rain, and destroying insects, then, scorched by the sun, withers and dies. The flower springs in beauty forth, to bud, to bloom, to fade, and, soon falling, sinks again into the maternal bed. A shadow flits before us, the object that reflected it passed 'tis gone: Even so, the visible form of man! We appear, we pass, and the place that knew us forgets we were. Thus it is, beloved reader, with you and I, and all mankind! Our tower may appear built high; the torch of animal life in vigour panting burning strong, all around may smile: So may Virtue in the female tree warm us with beauty showering the smiles of heaven-born loveliness, hoping, anticipating a long security: But, how oft we hear the knell, that proclaims a soul departed! a spirit called from earth to be with God: or to dwell in endless misery, where the worm of anguish never dies: Tho' solemn the sound, and piercing the thought; the pulses of matter ceasing to beat, speaks the soul has fled to her eternal home! Let these thoughts increase our fervour in prayer that we, by the Holy Ghost the Comforter, may be guided into all truth, and live by the sun-shine of Jesus' love while in the field of time and so be prepared to meet him whenever the summon is. See pitying Love from Jesus flowing inviting

the dead to live! and pray that Jehovah, in mercy, love and purifying fire, may deign to visit those who are yet in Satan's slavery, running to, and moving in the bonds of death. May the sword, in flame of life, chase the serpent spirit: In conviction's might let conversion's light, awaken the slumbering soul, to feel alarm in shadow's wretchedness: Be pleased holy Omnipotent! to work in lukewarm sinners, that all may hasten to make their peace with Thee, the Lord of All!—Come ye who seek Him: Bring your grateful offerings of prayer and praise to save an immortal soul committed to your thought: Come wandering sinners seek your Saviour's intercession with the Almighty Father for you, that you may live with Him. Think, immortal soul, thou art blest with a reasoning faculty! Look around and feel that the air you breathe is impregnated by the Serpent's emitted poison and hovering in sin; wherein the darts of death are ready, waiting divine permission, to send forth the arrow; that bids the soul meet the just Judge of heaven: The shaft you see has gone, the arrow has pierced, the spirit has left her form of dust; to stand before Jehovah! See! 'Now is the accepted time, now is the day of salvation:' May the day of salvation dawn into your soul ere again you sleep, ere the cloud of darkness in death again o'ershadow you: Escape from hell if you desire to win Christ, now your Creator! your Redeemer! your Refuge! is waiting to be gracious, so may you be reconciled to the justly offended merciful God! Come, sinner, linger no longer in shadow, Christ has marked the path to salvation, and now illumines the way, from your soul beyond affliction and the vale of death; to life and immortality! Through that way we all must pass, ere we can enter the celestial gate that opens to the redeemed departed christian spirit, receiving her to bathe in the Ocean of Life that blossoms in the Tree whose glory is the Paradise of God, and the Fountain of Elohim the King of heaven!

" Prepare ye souls to meet Him: in prayer ask God your Maker to illumine within you his lamp of life, and guide you in the righteous Path. Remember 'Though Noah, Daniel, and Job were in it, they would but deliver their own souls by their Righteousness, thus saith the Lord God!'* . . . Even as the Righteous Job, 'You, will see God for yourself, and your eyes shall behold, and not another, though your reins be consumed within you,' i. e. As your tree falleth so must it lie, and so must you appear before Him your Judge! Whether your spirit be rejoicing in his glory: or enduring the gnawing of the worm that is ever consuming, that never can consume. Do not then, if you wish to live in God, do not tarry longer in the unholy clouded cavern. Come, enter the Saviour's light, procrastinate not, delay not till the morrow, for should He whom all creation obey, say, 'Sinner, this night, thy soul is required of thee!' Think ye, what would be your misery were the holy Fiat now to go forth, and go to Jesus who died for sinners such as you. He now is interceding for you, He invites you to come to him without money, without price: He in mercy is waiting to relieve the poor, to illumine the dark, and to feed the thirsting wounded sin-sick-soul with the life restoring cordial of his Love! Know, that God and his guardian angels with parental love, and fraternal anxiety continually watch over you: having provided: He now wishes every poor hungering sinner to come and take the riches of his Father's kingdom, without money and without price; your Saviour asks you to come and feed at the table of Life: where he the Redeemer presides, inviting the burdened traveller to lay down his load at the foot of the Cross, and drink freedom's draught of Life, that putting forth his hand and taking of the living tree, man may again be clothed in th' immortal robe of Glory!

" Despair not ye who desire to know the Lord: Pray unto him that in mercy he may cause his Spirit sword to

* Ezek. xiv. 14. 20.

chase the tyrant sin that shadows your soul: he is Omnipotent ever! he is Omniscient! he knows your condition, and has provided for your need: he is Omnipresent! always with you: and infinite in mercy to all who forsake sin and turn unto him, to as many as by faith in his beloved Son in the spirit of humility approach the throne of Grace, where his redeeming Fountain flows to cleanse the sin-afflicted soul, and give the Comforter therein to reign guiding God's child to the Paradise of Rest! . . . Listen to the still small solemn voice of Love: He in the guiding star saith, 'Come! Behold the way! repent and live! come from shadowed night, entertain the exalting thought which to the mind brings day: hearken to the saving monitor that attending speaks within. His sword shall chase the cloud of sin that veils your soul in death. He will open your mental eye that she may see the spirit guide living there, to conduct you on the heavenly way. Come out from Satan's dwelling, embrace the luminary I have given to promote your peace while on earth and lead you into my Father's kingdom where your bliss shall mingle with the happiness celestial spirits know, in their Creator's bosom Fountain!'

"Ere to the volume the period I mark: Let me address one word more to those who yet may be unprepared to meet the Creator in their Judge! and first to you, whom may God's Holy Spirit more and more illumine to feel the truths you now acknowledge to be sacred, as from the Lord proceeding! . . .

"To those who yet slumbering waver, we say, 'Awake! Arise! from your fancied dream of security: look around: see the contaminating influence of sin afflicting the earth; deforming the creature man; chasing the drapery divine from the figure of him who once lived in the image of God! Think how oft the baneful poison impregnates the air, carrying pestilence unto our fellow men: Reflect, ye who have not made your peace with the sinner's Friend!

Where would your portion be were the Almighty to bid his thunder in the piercing arrow strike the body and summon the soul to his Presence! thence to sink in misery eternal: . . . . Cease then unbelievers, mockers, sinners, to presume on and trifle with the long-suffering of your holy Creator and righteous Judge! whose mercy has hitherto spared you: no longer continue provoking his wrath: remember, He who cannot lie hath said, 'that his Spirit shall not always strive with man:'* Go unto Him through Jesus Christ his beloved Son: in spirit and in truth pray, 'Lord of heaven and earth, my Saviour and my God! I beseech Thee! Be merciful to me a sinner!' . . . . In the name of Him who bled and died to purchase immortal life for you, we intreat ye seek to know more and more of the Saviour's love: Ye, of every rank, high and low, proud and humble; for, you are rich in the choicest treasures heaven bestows *only* when you serve the Lord Jehovah! If God is your God! then your bliss is crowned: But, if you know Him not, you are poor indeed, and wandering in the soul deceiving shade that attracts to engulph in the dungeon of despair, where serpent-sin in Satan reigns: Permit not lukewarm or cold indifference to lull you from seeking the relief provided in the Saviour's soul-redeeming Fountain: Your Creator's door is open! Jesus waits to receive you there, to present you in his glory. . . . If you feel your need of Christ's cleansing blood, and resolve to live obedient to his voice of Love! Despair not, for words of comfort to you we speak: Jesus saith, 'Come! repent ye sons and daughters of Adam:' soon the dart of death may strike you, it then will be too late: there is no repentance in the grave: as the tree falleth so must it lie, until the solemn resurrection: take therefore of the Tree of Life, while Time is: die to sin and death: live to Christ in God! that at the last day you may be with those whom He shall call his own! But,

* Gen. vi. 3.

haste! the moments are precious; time is swiftly passing: your glass may be nearly run out, a few grains only remain to pass: Death will soon present, when, your spirit must cross the vale, to be in the glory of your Maker's smile; or to know the pang his frown inflicts to the accusing conscience in the dying pang that never dies. . . . Be diligent while 'tis day to make your peace with God! whose Love (that you may repent) spares you yet: seek now the glorious diadem! with which the accepted repentant sinner is crowned! . . . . Think! that, unless you are reconciled to God while in flesh and blood; when the trumpet to Judgment sounds, then will your sorrowing, conscious, guilty soul, as the silence of darkness tremble in sin's hideous deformity: she then an immortal spirit must appear before the righteous Judge! though his Justice holy frowning shall fan the flames which agony yields! rendering more exquisite the gnawings of the worm that to all Eternity feeds in the conscious sinner's torments: Would you escape eternal misery? Surely you answer, Yes! Then seek the Lord, through Jesus, his beloved Son. Make your peace with Him! Be ye reconciled, that you may have part in the first Resurrection and receive the Righteous Crown of GLORY! that is for the faithful conqueror, in the gift of Christ the Redeemer! issuing from the Fountain of living waters! branching in the heaven of heavens shooting from the holy Vine! flowing in the Trinity!

"You Christians who commune with your heavenly Father through Faith in Christ his Son the Saviour of the world! You, who enjoy the life breathing influence of the Holy Spirit that unveils heaven and eternity to your view, guiding you to contemplate the Trinity in Unity and to adore the Blessed Unity in Trinity: You, whose grateful soul can read the Holy Ghost the Comforter's influence, whispering in Jesus' dying yet ever living Love inviting you to press forward, to rise higher and higher in

the Breath of life! You, who can calmly view the glory of your Creator in Creation's works and praise the Hand divine, to whose immortalizing Tree! you sacred Devotion pay: You, who by living in the glory of that tree are lifted to look beyond this terrestrial scene adorning Immanuel's Fountain, thence moving to Jehovah! the Father of your spirit-lamp! the Source whence all your pleasures spring! . . . to You, We say, continue in well-doing, prove constant, pursue your path, even let your zeal increase: Your labour is not in vain: Be ye steadfast: God whom you serve is Lord of All! your reward is sure. He will feed your torch of Life in his perennial flow, giving Christian courage, illumining the celestial Path that guides into the spiritual Field where with guardian Angels; you may move among the glorious orbs that living adorn the ethereal Bosom, where breathe the purer joys of bliss, around the Throne of nature's God!!!

"Pursue your heavenly way: advance to Zion's hill; now the Saviour invites; the Comforter he has sent; to support and refresh you on the way: tho' the storms of time assail: tho' trying waves may roll: God will not permit Satan's flood to o'erwhelm your faithful bark: afflictions may grievous be, as were those of the patient, constant Job, but, if with humble faith, and pious resignation, you grateful trust in Him blessing the chastening rod, that refines your form of dust by soul regenerating fire; at the moment his Providence knows best He'll deliver you, and receive you unto himself: thus reconciled to Eden earth, your spirit, leaving her body below, will ascend to be with Christ!

"The sting of death was not felt by him who late departed, neither will it be by you, if prepared for heaven, but welcome will be the summon to leave when the herald of life shall call your *soul* to enter immortal day,

the transit will her glory meet in the Redeemer's smile that attracts beyond the stream of death to give eternal life! . . . The dust you leave in earth God's love will guard, and though after your skin worms destroy your body yet in your flesh shall you see God; even for yourself will your eyes behold Him; and the joy none can take from you. Filled with his effluence, commensurate to the capacity of your soul: a glory none but God can measure you will receive from Him who is faithful and true, who saith I am! ALPHA! and OMEGA! the beginning and the END: from him you shall receive the reward of your labours: and as the Elect of the ever blessed Trinity! shine effulgent robed in Light! Having these glorious prospects in view, employ your means to promote your Maker's glory! then; When Jehovah may send his Spirit down, to swear by Him that liveth for ever and ever that time shall be no longer: when the redeemed in calm may view the earth embraced by the refining element, hear the sighings of nature's throes, and the groans of an expiring world awaken in the mind holy fear crowned with divine solemnity: tho' the wicked remain to endure eternal torment, clothed in shadowing pangs of the serpent's sting; ye ransomed shall escape, and be with Jesus your Redeemer! when to judge the world in righteousness your Lord will appear, in the Word, Creator! who formed man of dust and breathed within the breath of lives giving divine impression that distinguished him a living soul . . . So will the dust of bodies fallen re-unite although the parts dispersed, divided, and subdivided, be embedded in earth's bosom exposed to glitter in the sun-beam-shower, or to whisper in the breeze! at that great, solemn, holy day: as the trumpet sounds! the quickened soul will exalted rise to sing the victor's song of triumph! and the sacred dust of Life awake!—Christ the first fruits of them that sleep is risen! the Resurrection and the Life! With his angels

he will appear, and, the redeemed will meet Him ! when He the Root the offspring of David cometh, the bright and morning star ! the sun of Righteousness who arose the first from the dead bringing Life and immortality to light ! Unto Him come while the Spirit and the Bride say come take freely of living water : Put forth thy hand and take of the Tree of Life and eat and live for ever : Return no more to the impure tree the source of knowledge of good and evil ; but eat of that wherein holiness abounds, even of the immortal tree, whose branches Christ's redeemed are. Receive the Law as inspired by your Creator God ! and with his Gospel both embrace, neither add unto nor take from, *them*, for therein is the word of Life : Honour your redeeming Saviour in whose immediate Presence at the great and terrible Day of the Lord ! Adam and his Offsprings will appear ! Then may you and I, if gone before, having slept in his embrace, awake to the first Resurrection, with righteous Job and the spirits of the just clothed in the Saviour's Righteousness ; heirs through him of bliss supreme : clad in redeeming Grace, may we rejoicing see those on earth at his coming changed, to meet their Lord in Glory ! Then, Behold ! from the Tombs, spiritualized dust ascend, veiled within undulating whirlwind cloud, to receive the essence man ! while hovering around, aurora celestial zephyrs breathing, shall embosom the soul, in a redeemed Creation ! to shine as the stars illumined by the spiritualizing Sun, whose Source is in the eternal Tree ; the triune God ! Jehovah ! who'll feed his branches with immortal fruit to be with Him, for ever, and ever : Christ the Word, thus new creating will with glory seal his heaven elected saints, they, having proved faithful unto death to win the crown of Life, will with conquering angels reign, in regions of Almighty Love ; breathing in the Tree of Life ! whence flows living water, to renew the soul of man : of this Tree all must take, of this

Water all must drink, ere they can live with Alpha! and Omega! the First and Last! who testifying these things saith, 'Surely I come quickly; Amen. 'Even so, Come Lord Jesus!'—The Grace of our Lord Jesus Christ be with you all. Amen."

THE END.

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